Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 5

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

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[Qur'ān 2:188]: ﴿Do not consume one another's wealth unjustly...﴾

Ibn Ḥayān and ibn Assā'ib stated that this verse was revealed due to a dispute between Imrū' Alqays and 'Abdān ibn Ashwa' Alḥaḍramiyy. These two men came to the Prophet (PBUH) with a dispute regarding a piece of land. Imrū' Alqays intended to take an oath, but Allah revealed: ﴿Indeed, those who trade Allah's covenant and their oaths for a fleeting gain…﴾ [Qur'ān 3:77] Consequently, Imrū' Alqays refused to take the oath. 'Abdān was given the authority over the land due to the trial's discontinuation. 'Abdān was the plaintiff and Imrū' Alqays was the defendant. This was the reason for the revelation of the Ayah: ﴿Indeed, those who trade Allah's covenant and their oaths for a fleeting gain…﴾ [Qur'ān 3:77]. This is a prohibition of any type of taking the wealth or property of others in a wrongful manner. The Arabic word "Bāṭil" in the Ayah is synonymous with fleeting and vanishing.

﴿...nor deliberately bribe authorities…﴾. It's forbidden to bribe authorities to attain what is unlawful. The word for bribery in the verse comes from the root word related to a bucket thrown into a well. It's the same word used in Surat Yūsuf: ﴿…he let down his bucket…﴾. The word also may mean to give something to somebody including the metaphoric statement 'rest one's case'. Such statement resembles a person utilizing his bucket to reach water inside the well like a defendant proposing his case to reach a conclusion which leads to winning the case. The word 'yadlū' is also used as a tool or means to get what you need. The poet Ya'qūb ibn Isḥāq said: "When I want you to fulfill my need… I tell others to convey what I need. Another poet said: "The saddle may dangle smoothly… and the eyes may lose sweet sleeping." This means that the horse is ridden smoothly.

Some linguists considered the Arabic word "Tadlū" is added to another negative imperative "do not consume". Others stated that it is an adverbial in a position of 'naṣb'. A poet said: "Do not command others with which you do not abide by… what a great shame not to comply!" The word 'commit' in the Arabic version is 'manṣūb' by means of a conjunction. Other linguists

said that it is 'manṣūb' due to the hidden light "'nna". Al'akhfash said that it is 'manṣūb' by means of conjunction to an imperative statement.

﴿…to devour a portion of others' property…﴾: of another group of people. ﴿knowing that it is a sin.﴾: wrongfully. Almufaḍal said: "wrongdoing is negligence." Al'a'shā's description of his she-camel: "A young, strong she-camel speeding with the rider… while other defective, weak she-camels can't reach her."

Negligence is considered a sin in the sight of Allah. ﴿Knowing that it is a sin…﴾: knowing that you are wrongdoers. Ibn 'Abbās commented: "A man is indebted but all evidence is absent, so he denies the debt before the judge while he knows that he is consuming unlawful money."

Mujāhid commented: "Do not engage in a dispute as a wrongdoer." Alḥassan commented: "A man has someone's money or property then goes to court and lies under oath to unjustly consume the other person's right." Alkalbiyy said: "This is the false testimony." Qatādah said: "Do not steal your brother's money and lie to the judge while knowing that you are a wrongdoer, because his verdict won't turn the unlawful into lawful. Such dispute is just postponed until Allah settles it on the Day of Judgment. Shurayḥ the Judge said: "I can judge in your favor while I still speculate your culpability. While I will only judge based on concrete evidence, do not consider it as an impunity from prohibition."

'Abdullah ibn Ḥāmid Al'aṣbahāniyy said that Muḥammad ibn Muḥammad ibn Ḥubaysh Albaghawiyy said that Ibrāhīm ibn Isḥāq ibn Abī Al'anbas said Muḥammad ibn Ya'lā Zanbūr said Muḥammad ibn 'Amr said Abī Salamah said Abū Hurayrah said: Prophet Muḥammad (PBUH) said: **"I am only a human being and you bring your disputes to me, some perhaps being more eloquent in their plea than others. Therefore, whatever I decide for anyone which by right belongs to his brother he must not take, for I am granting him only a portion of hell."**

[Qur'ān 2:189]: ﴿They ask you ˹O Prophet˺ about the phases of the moon.﴾. This verse was revealed when the Anṣārīs, Mu'ādh ibn Jabal and Tha'labah ibn Ghanam said: "O Messenger of Allah, why does the moon appear small like a

string and then it gets enlarged and full then returns back to its initial phase changing from a phase to another? ﴿They ask you about the phases of the moon﴾ was revealed. The word for phases in Arabic "Ahilah" is related to the beginning of things like the first cry of a newborn and embarking on pilgrimage. Ibn Ahmar, the poet said: **"The riders appeared under the Pherkad star… as the rider travelling to perform pilgrimage."** The word crescent "Hilāl" indicates the initial utterance of supplications when people see it.

"They are a means for people to determine time and pilgrimage": The changing of phases of the moon is of a great divine wisdom, that is to know the times of Ḥajj and 'Umrah, the due date of paying off the debts, the time of 'iddah (waiting period after divorce), the times set for wages of servants, menstruation period, pregnancy period, fasting and breaking the fast etc. That's why the sun has no phases like the moon.

﴿Righteousness is not in entering your houses from the back doors.﴾ Warsh, Abū 'Amr, and Ḥafṣ recited the verse with a "dammah" on the "bā'". The commentators of the Qur'ān stated that people in the days of ignorance (Jāhilīah) and in the beginning of Islamic revelation used to go to Ḥajj and 'Umrah without entering through the doors of gardens, houses, or buildings. If the house is in a rural area, people would open a hole in the wall from the back for entry and exit. They may also use a ladder to enter the house. If the resident is a Bedouin, he would exit from the back of the tent or pavilion and never enters or exists from the door until the end of the pilgrimage rituals. People used to consider such acts as great deeds. The tribes exempted from these rules were Quraysh, Khuzā'ah, Kinānah, Thaqīf, Jasham, Banū 'Āmir ibn Ṣa'ṣa'ah, and Banū Naṣr ibn Mū'āwiah. These tribes are named "Ḥums" which indicates their religious strictness. The word also means strength and stiffness.

It was narrated that Prophet Muḥammad (PBUH) entered to an Anṣārī's house. An Anṣārī man named Rifā'ah ibn Tābūt entered upon the Prophet. Alkalbiyy stated that his name is Quṭbah ibn 'āmir ibn Ḥudhayfah from the tribe of Banū Salamah who entered through the door while he was in a

state of Iḥrām, so people criticized him. Prophet Muḥammad (PBUH) said: **"Why did you enter through the door while you are in a state of Iḥrām?" The man responded: "I saw you enter through the door so I followed your footsteps." Prophet Muḥammad said: "I am doing Ḥums (taking the stronger path)" The man said: "I follow your "Ḥums" as our religion is one and I am pleased with your guidance, behavior, and religion."** This was the reason for the revelation of the verse. (This Ḥadīth is mentioned without a chain of narration)

Azzuhriyyyy stated that some Anṣārī people used to begin Iḥrām of the 'Umrah outside their homes, as some of them used to begin Iḥrām inside their homes then forget something inside the house after getting out, so they had to come back and enter again by opening a hole in the wall from the back. Then residents inside the house can hand the man what he needs inside his room. The companions knew that Prophet Muḥammad (PBUH) during Ḥudaybīah started the Iḥrām for the 'Umrah then entered his room and then an Anṣārī man from Banū Salamah followed him so the Prophet asked about the reason for his action so the man stated that he was just following the footsteps of the Prophet. The Prophet stated that he is doing "Ḥums" because people of these tribes didn't enter their homes from the back. The Anṣārī expressed his strong willingness to follow the guidance and religion that the Prophet was sent with. Allah then revealed: ﴿Righteousness is not in entering your houses from the back doors.﴾ Ḥamzah, Alkisā'iyy, (A33-) 'āṣim from the narration of Abū Bakr, Nāfi' from the narration of Qālūn recited all over the Qur'ān with a "Kasrah" on "Albiyūt" due to the "Yā'" after the "Bā'" but the rest of Qurrā' read "Albuyūt".

﴿Rather, righteousness is to be mindful ⌜of Allah⌝.﴾: Righteousness is the righteousness of the mindful of Allah, as it is mentioned in verse 177 ﴿Rather, the righteous are those who believe in Allah.﴾

﴿So enter your homes through their ⌜proper⌝ doors.﴾: in the time of Iḥrām. ﴿and be mindful of Allah so you may be successful.﴾

[Qur'ān 2:190]: ﴿Fight in the cause of Allah.﴾ fight by complying with the rules of Allah's religion. ﴿⌜only⌝ against those who wage war against

you.﴾ Arrabī' ibn Anas and 'Abdurraḥmān ibn Zayd ibn 'Aslam stated that this was the first ayah revealed about Jihād. Prophet Muḥammad kept on fighting those who only wage wars against him until Allah revealed: ﴿kill the polytheists ⌜who violated their treaties⌝﴾ which elaborated another type of fighting with all unbelievers. They considered the verse to be abrogated.

﴿but do not exceed the limits﴾: it is forbidden to start waging war against others before delivering the call to Islam. ﴿Surely Allah does not like transgressors.﴾ Some other scholars stated that this verse isn't abrogated at all. It is a command to the Prophet (PBUH) to fight without any type of abrogation. Ibn 'Abbās and Mujāhid said that ﴿but do not exceed the limits﴾ is a command for not killing women, children, old men, and peaceful residents. If any Muslim did so, they will be considered as transgressors. Yaḥīā ibn 'āmir said: "I sent a letter to "Umar ibn 'Abd Al'azīz to ask about the meaning of ﴿ Fight in the cause of Allah ⌜only⌝ against those who wage war against you, but do not exceed the limits. Surely Allah does not like transgressors.﴾ He wrote back to me and stated that those are women, children, monks, and peaceful residents. Alḥassan said: ﴿but do not exceed the limits﴾ is a command to avoid all prohibitions. Some scholars stated that exceeding the limits is the abandonment of fighting the enemies.

Abū Bakr Muḥammad ibn Aḥmad ibn 'Abdūs Amuzakā (May Allah's mercy granted to him) narrated on the year 387 that Abū Al-'Abbās 'Abdullah ibn Ya'qūb ibn Isḥāq Alkarmānī on the year 328 narrated that Abū 'Abdullah Muḥammad ibn Zakarīā ibn Abī Bakīr Alkarmānī said that Wakī' ibn Aljarāḥ ibn Malīḥ Al'absiyy said that Sufyān via 'Alqamah ibn Marthad via Sulaymān ibn Buraydah narrated that his father said: "Prophet Muḥammad (PBUH) used to command companies and armies before going to war to be mindful of Allah, the Almighty, and to be good to the Muslim individuals. "Make your raids in the name of Allah in the way of Allah. Fight whoever denies Allah. Do not steal from the booty, and do not act treacherously. Do not mutilate and do not kill children."

(370)[1] According to the chain of narration, Wakī' via Abū Khuzaymah

(1) **[370] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators -in addition to the previously mentioned chain- Yusuf ibn Maimun is weak, and 'Ata' did not meet Abu Bakr nor did he exceed him.

The authentication of Hadith:

- It was narrated by Imam Malik in his "Al-Muwatta'" in the book of jihad, in the chapter regarding the prohibition of killing women and children during war (2/447), and in the narration of Abu Mus'ab Al-Zuhri (1/356, 917). It was also narrated through his route by Al-Bayhaqi in his "Sunan Al-Kubra" (9/89), and by Ibn Abi Shaybah in his "Musnad" (11/378, 33667), and through his route by Al-Tabarani in "Al-Mu'jam Al-Kabir" (22/231, 607) from Muhammad ibn Fudayl. 'Abd al-Razzaq also narrated it in his "Musannaf" (5/199, 9375) from Ibn Jurayj, and in (5/200, 9376) from Al-Thawri, both from Yahya ibn Sa'id al-Ansari in a similar manner.
- This is a disconnected or problematic chain of narration. Al-Haythami said: It was narrated by Al-Tabarani, and its chain of narration is disconnected, and its narrators are trustworthy up to Yahya.
- "Al-Mujam al-Zawa'id" 9/416.
- It was narrated by Ibn Zanjawayh in "Al-Amwal" 2/478 (759), and Al-Hakim in "Al-Mustadrak" 3/85, with a shortened version. Al-Hakim said: It is authentic according to the criteria of the two Shaykhs (Al-Bukhari and Muslim), but they did not include it. Al-Dhahabi said: I say it is Mursal (a type of Hadith with a missing link in the chain of narration). Al-Bayhaqi also narrated it in "Al-Sunan al-Kubra" 9/85, both through Yunus from Al-Zuhri, from Sa'id ibn al-Musayyib, in a similar manner. I say: What Al-Dhahabi means by saying "Mursal" is that Sa'id did not meet Abu Bakr.
- Abd al-Razzaq also narrated it in "Al-Musannaf" 5/200 (9378), with a shortened version, and Al-Bayhaqi in "Al-Sunan al-Kubra" 9/90, through Ibn al-Mubarak, both from Ma'mar, from Abu Imran al-Jawni, in a similar manner. And Abu Imran al-Jawni is Abd al-Malik ibn Habib, a trustworthy person who died in the year 128 AH. "Taqrib al-Tahdhib" by Ibn Hajar (4172) states that the chain is disconnected.
- Abd al-Razzaq also narrated it in "Al-Musannaf" 5/200 (9377), from Ma'mar, from Al-Zuhri, with a shortened version mentioning those who examined the leaders and the people of the Sawa'im.
- Saeed ibn Mansur narrated it in "Al-Sunan" -Tahqiq al-Azami- 2/181 (2383). He said: Abdullah ibn Wahb informed us, saying: Amr ibn al-Harith narrated to us that Saeed ibn Abi Hilal narrated to him from Abdullah ibn Ubaidah that Abu Bakr... in a similar manner. This chain is also disconnected. Abdullah ibn Ubaidah is Al-Rabathi, a trustworthy person who died in the year 130 AH. "Taqrib al-Tahdhib" by Ibn Hajar (3458) states this.
- It has also been narrated by Ibn Abi Shaybah in "Al-Musannaf" from another chain, from Abu Bakr 11/381 (33681), and Al-Bayhaqi narrated it from other disconnected chains from Abu Bakr.

Yūsuf ibn Maymūn via 'Aṭā' ibn Abī Rabāḥ said: "When Abū Bakr appointed Yazīd ibn Abī Sufyān as the governor of Levant, he walked while Yazīd was riding so Yazīd said: "O successor of the Messenger of Allah (PBUH) "Will you ride or shall I get down?" Abū Bakr said, "I will not ride and you will not get down. I intend these steps of mine to be in the cause of Allah. Then Abū Bakr advised Yazid, "You will find people who claim to have totally given themselves to Allah (as monks). Leave them to what they claim to have given themselves. You will find people who have shaved the middle of their heads, strike what they have shaved with the sword. Do not kill women or children or a powerless aged man. Do not cut down fruit-bearing trees. Do not burn or drown palm trees. Do not slaughter cows or sheep except for food. Do not destroy an inhabited place."

Alkalbiyy via Abī Ṣāliḥ narrated that Ibn 'Abbās said: "These verses were revealed during the Treaty of Ḥudaybīah. Prophet Muḥammad (PBUH) set off along with his companions to perform 'Umrah. They were 1400 men who reached their destination in Ḥudaybīah. The unbelievers prevented them from going to perform 'Umrah, so they slaughtered the sheep as part of the rituals and the unbelievers accepted to make a treaty with the Prophet provided that he returns back to Madīnah but he will be granted permission to perform 'Umrah for 3 days the following year. The Prophet accepted the treaty and returned back immediately to Madīnah, then came back to Makkah along with his companions to perform the 'Umrah of Al'aqabahh (a make up for the last

- "Al-Sunan al-Kubra" 9/89-90, 9/173.
- It has been narrated with a connected chain. Abu Bakr al-Marwazi narrated it in "Musnad Abu Bakr al-Siddiq" (59) (21), Ibn Qani' in "Ma'jam al-Sahaba" 3/231 (1211), Ibn 'Adi in "Al-Kamil" 6/77, and it was attributed to Ibn Hajar in "Al-Matalib al-'Aliyah" 2/312 (1976) to Ahmad ibn Muni' in his "Musnad." They all narrated it through the chain of Kuthayr ibn Hakeem, from Nafi', from Ibn Umar, in a similar manner. Abu Bakr al-Marwazi and others mentioned it in detail, while others summarized it by mentioning Abu Bakr's appointment of Yazid. This chain is very weak due to the presence of Kuthayr. Ibn Hajar said: He is abandoned (Matruk). "Mukhtasar Zawa'id al-Bazzar" 1/704 (1303).

year 'Umrah). The companions were afraid that Quraysh may violate the treaty by stopping them from performing 'Umrah and fighting in the Masjid Alḥarām may occur. The Prophet's companions disliked fighting the unbelievers in the Masjid Alḥarām in Ḥarām (sacred) month. Therefore, Allah revealed ﴿Fight in the cause of Allah﴾ while in the state of Iḥrām of the 'Umrah ﴿against those who wage war against you﴾ which is Quraysh ﴿but do not exceed the limits﴾ do not be wrongdoers by initiating any type of aggression inside the Ḥarām of the Mosque (Sacred boundaries of the Mosque) while you are still in a state of Iḥrām ﴿Surely Allah does not like transgressors.﴾

[Qur'ān 2:191]: ﴿Kill them wherever you come upon them.﴾ The word "Thaqaf" means completion and excellence. A man who has this trait is skillful, experienced, and cautious. The verse means that the believers should kill the unbelievers wherever and whenever possible, ﴿and drive them out of the places from which they have driven you out: which is Makkah. For affliction is far worse than killing﴾: Most of the Qur'ān commentators stated that it is the affliction of disbelief which is a greater sin than the killing of disbelievers inside the sanctuary of Makkah during Iḥrām.

Alkisā'iyy said: "It's the persecution and torture of newly reverted Muslims."

﴿And do not fight them at the Sacred Mosque unless they attack you there. If they do so, then fight them.﴾ 'īsā ibn 'Amr, Ṭalḥah ibn Muṣarif, Yaḥīā ibn Wathāb, Al'a'mash, Ḥamzah, and Alkisā'iyy recited the word "Qatl" without "'Alif" which is to kill. If the Arabs say: "We killed Banū Tamīm." This only means that some of the men of the tribe were killed. It is a general term that is specified to identify a group of people.

The reset of Qurrā' (reciters) read the word with an "'Alif" which means to fight. Some scholars stated that the verse is abrogated. Muslims were prohibited to initiate a fight then the rule was abrogated by ﴿Fight against them until there is no more persecution.﴾ This is the opinion of Qatādah and Arrabī'.

Muqātil ibn Ḥayān said: ﴿Kill them wherever you come upon them﴾ wherever you find them whether in a state of Iḥrām or not. This verse was abrogated by ﴿And do not fight them at the Sacred Mosque.﴾ Then this verse was abrogated by the verse of the sword in "Al-Tawbah". So, this verse abrogated a verse and was abrogated by another verse." Other scholars stated that the verse isn't abrogated.

Mujāhid and most of the commentators stated that initiating war inside the sacred mosque is forbidden. ﴿that is the reward of the disbelievers.﴾

[Qur'ān 2:192]: ﴿But if they stop﴾ disbelief and fighting. ﴿Then surely Allah is All-Forgiving﴾ of the sins of the past. ﴿Most Merciful﴾ of His servants. This verse is similar to [Qur'ān 8:39].

[Qur'ān 2:193]: ﴿Fight against them﴾: the disbelievers. ﴿Until there is no more affliction﴾: disbelief. Fight them until they become Muslims. The tax of Jizyah is not accepted from pagan unbelievers. They must embrace Islam unlike the people of the book who can pay Jizyah.

(35/A) The wisdom from all of that as Almufaḍal ibn Salamah said: "People of the book still possess some abandoned truth in their books. Therefore, Allah the Almighty gave them a protection from killing due to some of the remanent sanctity in their books. But they still have to pay Jizyah subjected to the Muslim law of the land. This gives them an opportunity to ponder and look thoroughly into their books to discover and follow the truth, which already happened as some of them embraced Islam. On the other hand, pagans do not possess any book that contains guidance for them and they were also given a grace period to back away from disbelief. Therefore, Allah only gave them two choices, that is to embrace Islam or get killed.

﴿and religion will be entirely to Allah﴾ obedience and worship will be only to Allah without idols or associated partners. Almiqdād ibn Al'aswad stated that he heard Prophet Muḥammad (PBUH) say: "There will not remain on the face of the earth a mud-brick house or a camel's hair tent which Allah will not cause the confession of Islam to enter bringing both mighty honor

and abject abasement. Allah will either honor the occupants and put them among its adherents, or will humiliate them and they will be subject to it."

﴿If they stop﴾ disbelief and fighting. ﴿Let there be no hostility except against the aggressors﴾ Ibn 'Abbās stated that this verse is a clear warning which closes the door of excuses made by disbelievers. This meaning is similar to Qur'ān 28:28 ﴿⌜Then⌝ it is ⌜settled⌝ between you and I. Whichever term I fulfill, there will be no ⌜further⌝ obligation on me.﴾ The word for "aggression" in Arabic may mean an obligation or warning, too.

Linguists stated that the word aggression means wrongdoing like Qur'ān 5:2 ﴿and do not cooperate in sin and transgression﴾. Allah never commands people to commit aggression or do wrongdoing, the usage of the word is a punishment for aggression and wrongdoing. This resembles [Qur'ān 42:40] ﴿The reward of an evil deed is its equivalent﴾.

﴿So, if anyone attacks you, retaliate in the same manner.﴾

'Amr ibn Kalthūm, the famous poet said: "Let no one feign ignorance, tackling us. Lest we feign greater ignorance, tackling him."

Qatādah and 'ikrimah stated that the wrongdoer in this verse is the one who rejects saying 'there is no god worthy of worship except Allah'. The disbeliever is a wrongdoer because he directed his acts of worship to others than the one true God, Allah.

[Qur'ān 2:194]: ﴿⌜There will be retaliation in⌝ a sacred month for ⌜an offence in⌝ a sacred month﴾ the verse was revealed during the 'Umrah Alqaḍā' to make up for the one not performed in Ḥudaybīah due to a treaty which stipulated the departure of Prophet Muḥammad and his companions until the following year. Makkah was left for the Prophet and the companions for three days to perform 'Umrah, circumambulate the Ka'bahh, etc. The Muslims were only allowed to carry the sheathed traveler's weapon. It wasn't allowed for the Muslims to take reverted Muslims from Makkah with them to Madīnah. The Prophet departure was in Ḥudaybīah's year then he came back the year after it on the month of Dḥūl Qi'dah. The Muslims Entered Makkah,

performed 'Umrah, circumambulated the Ka'bahh, slaughtered the sheep, then stayed for three days, then Allah revealed the verse ﴿The sacred month﴾

The sacred month is Dḥūl Qi'dah. The Muslims entered Makkah on that month, performed 'Umrah, and finished all the rituals in the 7th year of Hijra (in the sacred month of Dḥūl Qi'dah), in which the Muslims were prevented from entering the sacred house. They were banned from the house in the 6th year of Hijra. The month "Alshahr" is 'marfū'' as a first word of the nominal sentence, its predicate 'Khabar' is 'by a sacred month' ﴿and all violations﴾ 'ḥurumāt' is a plural form like 'ẓulumāt' and 'ḥujurāt'. The word 'ḥurumāt' means a sacred and protected thing that shouldn't be violated. The word is plural because it includes the sacred month, the sacred city, and the sacred Iḥrām ﴿will bring about retaliation﴾ (36/A) 'qiṣāṣ' is a punishment of equal magnitude.

﴿So, if anyone attacks you, retaliate in the same manner﴾ the word for aggression 'I'tidā'' is used to set a punishment as a reaction to the wrongdoing of the disbelievers. ﴿⌜But⌝ be mindful of Allah, and know that Allah is with those mindful ⌜of Him⌝.﴾

[Qur'ān 2:195]: ﴿Spend in the cause of Allah and do not let your own hands throw you into destruction﴾ destruction 'tahlukah' is the bare infinitive.

Abū Alqāsim Aḥabībī heard Abū Ḥāmid Alkhārzangiyy say: "There is no bare infinitive, in the Arab's speech, on the standard "Taf'ulah" with a 'dammah' on the ''ayn' except this word."

Other linguists considered the word 'tahlukah' as a route leading towards destruction. ﴿and do not let your own hands throw you into destruction﴾ 'Lā tulqū' do not take this route. A person who embarks on something new is a one who makes 'ilqā''.

Lubayd, the famous poet said: "The rays of the sun started to scatter on darkness… but when it sets, the darkness covers the vulnerable forts."

Almubarad said: ﴿and do not let your own hands throw you…﴾ the usage of the word 'hands' is a metaphor for the whole body and soul." The

verse is similar to: ﴿This is ˹the reward˺ for what your hands have done﴾ and ﴿because of what your own hands have committed﴾. The letter 'bā'' before the word 'hands' is like the one used in the verse: ﴿that produces oil﴾. It may indicate closeness and intention.

The poet, Abū Alghūl Aṭaḥāwiyy said: "I was submerged in condemnation… as a friend's blame is the most poignant of all." The letter 'bā'' maximizes the effect. The Arabs only use 'throw yourself' into destruction or evil endings.

Some scholars stated that the verse refers to stinginess and abandonment of spending in the cause of Allah. ﴿Spend in the cause of Allah﴾ do not withhold spending. (36/B) Because stinginess and tightfistedness are the true destruction. This is the opinion of Alḥassan, Qatādah, 'ikrimah, 'Aṭā', Aḍaḥāk, and Ibn Kaysān.

Ibn 'Abbās said: "Spend in the cause of Allah ! Even if it was only an arrow or a spearhead. You should never say 'I have nothing to spend'"

Assudiyy said: "Spend anything in the cause of Allah, even if it was a rope of a camel ﴿and do not let your own hands throw you into destruction﴾ you should never say 'I have nothing to spend'"

Mujāhid said: "Do not avoid spending in the cause of Allah due to the fear of poverty."

Alḥassan said: "People used to travel and engage in war without spending in the cause of Allah, therefore Allah revealed this verse."

(Very weak Ḥadīth) Ṣāliḥ said, Alkalbiyy said, Ibn 'Abbās narrated that Prophet Muḥammad (PBUH) commanded people to get ready for Ḥajj or 'Umrah in the year of Ḥudaybīah. The Prophet used to appoint a caller for people to get ready for travel. Some residents of the urban areas of Madīnah came to the Prophet to ask about the details of the preparation for the travel. People had no money or food so Allah revealed the verse.

Sa'īd ibn Almusayib and Muqātil ibn Ḥayān said: "When Allah commanded people to spend, a man said: 'we are commanded to spend in the

cause of Allah but if we do so, we'll become impoverished." Allah revealed: "spend" to remove the fear of poverty from their hearts as Allah promises to provide and compensate them."

(Weak Ḥadīth) Aḥmad ibn 'Ubay said, 'imrān ibn Mūsā said, Musadad said, Hārūn ibn 'Abdullah said, Ibn Abī Fudayk said, Alkhalīl ibn 'Abdullah said, Alḥassan said, 'Aliyy ibn Abī Ṭālib, Abī Adardā', Abī Hurayrah, Abī Ummamah Albāhiliyy, 'Abdullah ibn 'Umar, 'Abdullah ibn 'Amr, Jābir ibn 'Abdullah, and 'imrān ibn Ḥuṣayn (May Allah's mercy be upon them all) said that Prophet Muḥammad (PBUH) said: **"He who sends a contribution for Allah's cause and stays in his house will have seven hundred dirhams for every dirham he contributes, but he who fights in person and contributes towards that expedition of his will have seven hundred thousand dirhams for every dirham he contributes." Then he recited this verse, "And Allah multiplies to whom He wills."** (Al-Qur'ān; 2:261)

(Weak Ḥadīth) Annaḍr ibn Arrabī' said, 'ikrimah interpreted ﴿and do not let your own hands throw you into destruction﴾ by the other verse ﴿Do not pick out worthless things for donation﴾.

Zayd ibn Aslam said: "Some men used to travel in expeditions sent by Allah's Messenger without spending. They may run out of money or become a burden, so Allah commanded them to spend in the cause of Him. If a person doesn't have money, he shouldn't join the expedition without spending or else this would lead to destruction, such as thirst, starvation, or walking on foot without a ride. Allah commanded those who have extra wealth ﴿And do good, for Allah certainly loves the good-doers﴾

Muḥammad ibn Ka'b Alquraẓiyy said: "People used to join expeditions but some get prepared better than others who run out of resources. So, the destitute person spends until nothing remains to support others. Therefore, Allah revealed this verse."

Others stated that this verse was revealed to warn against abandonment of Jihād.

Abū Alqāsim ibn Muḥammad ibn Ḥabīb, the commentator said, Abū Alḥassan (37/B) Aḥmad ibn Muḥammad ibn 'Abdūs Aṭarā'ifiyy said, 'Uthmān ibn Sa'īd Adārimiyy said, 'Abdullah ibn Ṣāliḥ said, Allayth ibn Sa'd and Ḥayawah said, Yazīd ibn Abī Ḥabīb via Aslam ibn 'imrān said: "We invaded Constantinople while 'Uqbah AljuHāni'yy, the Prophet's companion, was the governor of Egypt, Fuḍallah ibn 'Ubayd, the Prophet's companion, was the governor of Levant, and the head of our army was 'Abdurraḥmān ibn Khālid ibn Alwalīd. He said: "We were divided into two columns which were the widest and longest of all. The romans were sticking their backs into the walls of the city. He said: "A man fought ferociously through the roman army and reached the other side then turned back to the Muslim army. Some men said: "Glory be to Allah ! He has thrown himself into destruction." Abū Ayūb Al'anṣārī said: "You think that the meaning of the verse is a prevention from engaging courageously in fighting to attain martyrdom ? ! We are fully aware of the meaning of this verse as it was revealed to us, Al'anṣār. When Allah strengthened the honor of Islam and granted His victory to the Prophet (PBUH), we secretly exchanged our thoughts about the abandonment of our families and property for Islam to spread and Allah's victory to be granted to the Messenger of Allah. The toils of war have ended and we wished to catch up with what we have lost with regards to our wives, children, etc. Allah revealed ﴿and do not let your own hands throw you into destruction﴾. Destruction is dwelling among families and properties and abandoning Jihād."

Abū 'imrān said: "Abū Ayūb kept on fighting in the cause of Allah until he was buried in Constantinople." (38/A)

Abū Aljawzā' narrated that Ibn 'Abbās said: "Destruction is Allah's punishment. Allah warns us against forsaking Jihād which will lead to punishment." The evidence for this meaning is ﴿If you do not march forth, He will afflict you with a painful torment﴾.

(Weak Ḥadīth) (373) Abū Alḥassan ibn Abī Alfaḍl Alquhundaziyy, and Abū 'Aliyy Alḥusayn ibn Muḥammad ibn Muḥammad ibn 'Aliyy said: "Abū Bakr Muḥammad ibn Bakr ibn 'Abd Arrazāq said, Abū Dāwūd Sulaymān ibn Al'ash'ath

said, Sa'īd ibn Manṣūr said, Abū Mu'āwīah said, Ja'far ibn Barqān via Yazīd ibn Abī 'Unaysah via Anas said, Prophet Muḥammad (PBUH) said: **"Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah"** and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for any action; and Jihād will be performed continuously since the day Allah sent me as a prophet until the day the last member of my nation will fight with the Dajjāl (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine decree."

(374)[1] Aḥmad ibn 'Ubay said, Alhaytham ibn Kulayb said, Aḥmad ibn Ḥāzim ibn Abī Ghurzahh said, Sa'īd ibn 'Uthmān Asa'diyy via 'Umar ibn Muḥammad ibn Almunkadir via Sumay via Abī Ṣāliḥ via Abū Hurayrah said, Prophet Muḥammad (PBUH) said: **"He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him."**

Abū Hurayrah and Sufyān said: "That is a man who fights between two columns alone (without support)." Muḥammad ibn Sīrīn and 'Ubaydah Asalmāniyy said: "Destruction is despair of Allah's Mercy."

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(1) **[374] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and it includes Sa'id ibn 'Uthman, for whom I did not find a biography. The hadith has been transmitted through reliable routes from 'Umar ibn Muhammad ibn Al-Munkadir.

The authentication of Hadith:

- It was narrated by Muslim in the Book of Leadership, Chapter: Condemning those who die without participating in battles (1910), Abu Dawood in the Book of Jihad, Chapter: Disapproval of abandoning military expeditions (2502), An-Nasa'i in the Book of Jihad, Chapter: Emphasizing the prohibition of abandoning military expeditions (6/8), Al-Bukhari in Al-Tareekh Al-Kabeer (6/192), Imam Ahmad in his Musnad (2/374, 8865), Al-Hakim in Al-Mustadrak (2/88), and Al-Bayhaqi in Al-Sunan Al-Kubra (9/48). All of them narrated it through Ibn Al-Mubarak from Wahib ibn Al-Ward.
- It was also narrated by Ibn Abi 'Aasim in Al-Jihad (1/202, 43), Ibn Al-Jarood in Al-Muntaqa (refer to Ghawth Al-Makdood 3/291), and Al-Hakim in Al-Mustadrak (2/89). All of them narrated it through 'Abdullah ibn Raja', both of them from 'Umar ibn Muhammad ibn Al-Munkadir in a similar manner.

Abū Qilabah said: "That is a man who sins and says: 'I am doomed, my repentance is unacceptable" then he loses hope in Allah's Mercy and drowns into the depth of sins. Therefore, Allah warned against doing so (38/B). Yammān ibn Ri'āb and Almufaḍal ibn Salamah said: "A man throws his hands into destruction by giving in to destruction and losing hope in being saved."

(375)[1] Abū Al'abbās Asalīṭiyy said, Abū Ḥāmid Alsharqiyy said, Muḥammad ibn Yaḥīā said, Wahb ibn Jarīr via Shu'bah via Abī Isḥāq via

(1) **[375] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and the hadith has been narrated through authentic routes from Shu'bah.

The authentication of Hadith:

- It was narrated by Al-Khattabi in Ghareeb Al-Hadith (1/536) through Hafs, and Al-Bayhaqi in Al-Sunan Al-Kubra (9/45) through Sa'id ibn 'Amr. It was also narrated in Shu'ab Al-Iman (5/408, 7094) through Abu Al-Waleed, Al-Hawdi, and Muhammad ibn Kathir, all of them from Shu'bah.
- It was narrated by Al-Tabari in Jami' Al-Bayan (2/203), Ibn Abi Hatim in Tafsir Al-Quran Al-Azim (1/332), and Al-Hakim in Al-Mustadrak, who said it is a Sahih hadith according to the conditions of the two Sheikhs (Al-Bukhari and Muslim), and they did not narrate it. Adh-Dhahabi agreed with him (2/302). Al-Bayhaqi also narrated it in Shu'ab Al-Iman (5/407, 793) through Isra'il.
- It was narrated by Abu Ishaq Al-Fazari in Al-Siyar (page 212, 323), and Al-Tabari (2/203) through Sufyan Ath-Thawri.
- It was narrated by At-Tabari in "Jami' al-Bayan" (2/202-203) through the chain of Abu al-Ahwas and Al-Husayn ibn Waqid. They all narrated from Abu Ishaq, who narrated from Al-Bara' in a similar manner. Ibn Hajar said: It was narrated by Ibn Jarir, Ibn Munthir, and others with an authentic chain. (Fath al-Bari, 8/185) Al-Suyuti attributed it to Waki', Sufyan ibn 'Uyaynah, Al-Furayabi, 'Abd ibn Humayd, and Ibn Munthir in "Ad-Durr al-Mansur" (1/375). Imam Ahmad also narrated it in his "Musnad" (4/281, 18477), and At-Tabari in "Jami' al-Bayan" (2/203) through the narration of Abu Karib. Both of them narrated from Abu Bakr ibn 'Ayyash, who said: I asked Al-Bara': Is the man who fights against the polytheists, and his intention is to die, included in this verse? He said: No, because Allah has sent Muhammad and said, "Fight in the cause of Allah, you are not held responsible except for yourself." This applies to spending. If it is preserved, there may be two answers from Al-Bara', one narrated by Ath-Thawri, Isra'il, Abu al-Ahwas, and others, each of them more accurate than Abu Bakr. Ibn Hajar said: It is known that Ahmad narrated the mentioned Hadith through the chain of Abu Bakr, who is Ibn 'Ayyash, from Abu Ishaq with a different wording. Ibn Hajar mentioned in "Fath al-Bari" (5/185).

Albarā' commented on the verse as follows: "Is it the man who attacks a battalion of a thousand men only by his sword? He said: 'no, it is a man who sins then gives up and says: 'repentance isn't for a person like me'"

(376)[1] Abū Bakr 'Abdurraḥmān ibn 'Abdullah Almuzakā said, Abū Ẓuhayr ('Abdullah) ibn Fāris Al'umariyy said, Muḥammad ibn Ibrāhīm ibn Sa'īd said, 'īsā ibn Ibrāhīm Albaṣriyy said, Sa'īd ibn 'Abdullah Mawlā (the freed servant of) Khuzā'h said, Nūḥ ibn Dhakwān via Hishām ibn 'Urwah via his father via 'Ā'ishah said: "Jubayb ibn Alḥārith came to Prophet Muḥammad (PBUH) and said: "O Messenger of Allah, I am a person who constantly commits sins. The Prophet said: "Then repent to Allah, Jubayb! He said: 'O Messenger of Allah, I repent then turn back to the sin.' The Prophet said: "Whenever you sin, repent." The man said: "Then my sins will be so many."

(1) **[376] The assessment of the reliability of the chain of transmitters:**

- In its chain, the sheikh of the compiler was not mentioned by any criticism or praise. However, it includes Nuha ibn Dukhwan, who is weak, and it is only narrated through him.

The authentication of Hadith:

- Narrated by Ibn 'Asakir in "At-Tawba" (63/8) through the chain of Al-Hasan ibn Isma'il, who said: Muhammad ibn Ibrahim ibn Sa'id narrated it to us.
- Narrated by At-Tabarani in "Al-Mu'jam al-Awsat" (5/122, 4854), and Abu Nu'aym in "Zikr Akhbar Isbahān" (2/19) through 'Abd al-Warith ibn Ibrahim.
- Also narrated by At-Tabarani in "Al-Mu'jam al-Awsat" (5/260, 5257) through Muhammad ibn Yusuf al-Turki al-Baghdadi. It is said that this hadith is not narrated from Hisham ibn 'Urwa except through this chain, and 'Isa ibn Ibrahim exclusively reported it.
- Narrated by Ad-Daraqutni in "Al-Mu'talif wa Al-Mukhtalif" (2/634) through 'Abdullah ibn Muhammad ibn an-Nu'man.
- Narrated by Abu Nu'aym in "Zikr Akhbar Isbahān" (2/19) through Muhammad ibn Ayyub.
- Narrated by Al-Bayhaqi in "Shu'ab al-Iman" (5/407, 7091) through Hisham ibn 'Ali.
- Narrated by Al-Bayhaqi in "Shu'ab al-Iman" (5/407, 7091) through the chain of Hisham ibn 'Ali.
- Narrated by Al-Asbahani in "At-Targhib wa At-Tarhib" (1/442, 782) through the chain of Ahmad ibn Mahdi. All of them narrated from 'Isa ibn Ibrahim in a similar manner.
- Ibn Mandah said: It is a rare narration that we only know through this chain. (Al-Isabah, Ibn Hajar, 1/234)
- Al-Haythami said: At-Tabarani narrated it in "Al-Awsat," and in its chain is Nuha ibn Dukhwan, who is weak. (Majma' az-Zawaid, 10/200)
- Ibn Hajar attributed it in "Al-Isabah" (1/234) to Ibn As-Sakin. Al-Muttaqi al-Hindi attributed it to Al-Hakim, Al-Bardudi, and Al-Daylami. (Kanz al-'Ummal, 4/266, 10441, 10442)

The Prophet said: "Allah's Forgiveness is more spacious than your sins."

Alfuḍayl ibn 'īāḍ said that destruction is evil thoughts about Allah. ﴿And do good﴾ by thinking well of Allah. ﴿For Allah certainly loves the good-doers﴾ those who think well of Allah.

(377)[1] Abū Bakr Alḥamshādhiyy, the Islamic jurist said, Aḥmad ibn

(1) **[377] The assessment of the reliability of the chain of transmitters:**

- In its chain, the sheikh of the compiler was not mentioned by any criticism or praise. However, Isma'il ibn 'Ali al-Khazai is accused, and Abu Nawas is not considered reliable to be narrated from.

The authentication of Hadith:

- The first Hadith is authentic through other chains from Anas. The second Hadith has its beginning reported in the Hadith of Jabir in Sahih Muslim.
- The story is narrated with both Hadiths by Al-Khatib in "Tarikh Baghdad" (1/396) and Ibn 'Asakir in "Tarikh Dimashq" (13/409), both through the chain of Hilaal ibn Muhammad ibn Ja'far al-Haffar, who said: Isma'il ibn 'Ali ibn 'Ali narrated it to us in a similar manner.
- The first Hadith is narrated by Abu Ya'la al-Mawsili in his "Musnad" (7/139, 4105), and Ibn 'Adi in "Al-Kamil" (4/61) through the chain of Salih al-Mari.
- Narrated by Abu Ya'la in his "Musnad" (7/147, 4115), and Ibn 'Adi in "Al-Kamil" (4/58-59) through the chain of Ruha ibn al-Musayyab.
- Narrated by Al-Ajuri in "Ash-Shari'ah" (3/1216, 784), and Ibn 'Adi in "Al-Kamil" through the chain of Abu Umayyah al-Habbati.
- Narrated by Al-Ajuri in "Ash-Shari'ah" (3/1216, 783) through the chain of Al-A'mash.
- Narrated by Ibn 'Adi in "Al-Kamil" (2/144-145, 2/475) through the chains of Ashras az-Ziyat and Hurayth ibn as-Sa'ib, all of them narrated from Yazid ar-Raqashi.
- Narrated by At-Tirmidhi in the chapter on the description of the Day of Resurrection, the chapter on what is mentioned about intercession, and in it (2435). He said: It is a good, authentic, and rare Hadith from this chain.
- It was also narrated by Ibn Khuzaymah in "At-Tawhid" 2/651 (392), and Ibn Hibban in his Sahih as mentioned in "Al-Ihsan" 14/387 (6468), and Al-Hakim in "Al-Mustadrak" and he said: This is a authentic hadith according to the criteria of the two Shaykhs (Al-Bukhari and Muslim), and Al-Bayhaqi in "As-Sunan Al-Kubra" 8/17, and in "Shu'ab Al-Iman" 1/287 (310). Ad-Diya' in "Al-Ahadith Al-Mukhtarah" 5/170-171 (1791, 1792), all through the chains, from Abdur-Razzaq, from Ma'mar, from Thabit, from Anas, with a similar wording.
- Furthermore, this chain is authentic. Al-Albani said: Its chain is according to the criteria of the two Shaykhs. "Dhailal Al-Jannah fi Takhrij As-Sunnah" 1/386.
- And it was narrated by At-Tayalisi in his Musnad (p. 270) (2026), and Ibn Abi 'Asim in "As-Sunnah" 1/385 (832), and Ibn Khuzaymah in "At-Tawhid" 2/655 (397), and

Alḥusayn ibn 'Aliyy Arrāziyy said, Abū Alqāsim Ismā'īl ibn 'Aliyy ibn Akhī

Abu Ya'la in his Musnad 6/40 (3284), and At-Tabarani in "Al-Mu'jam Al-Awsat" 8/241 (8518), and Al-Lalikai in "Sharh Usul I'tiqad Ahl As-Sunnah wal Jama'ah" 6/1172 (2064), all through the chains, from Thabit.

- And it was narrated by Abu Dawood in his book "As-Sunnah", chapter on intercession (4736), and Imam Ahmad in his Musnad 3/213 (13222), and Al-Bukhari in "Al-Tareekh Al-Kabeer" 2/126, and Al-Ajurri in "Ash-Shari'ah" 3/1214 (781), and Ibn Khuzaymah in "At-Tawhid" 2/652 (293), and Al-Hakim in "Al-Mustadrak" 1/140, and Al-Lalikai in "Sharh Usul I'tiqad Ahl As-Sunnah wal Jama'ah" 6/1172 (2065), and Ad-Diya' in "Al-Ahadith Al-Mukhtarah" 4/382 (1549), all through the chains, from Sulaiman ibn Harb who said: Basitam ibn Huraith narrated to us, from Ash'ath Al-Hudhani, from Anas.
- And this chain is hasan (good), its narrators are trustworthy, except for Ash'ath Al-Hudhani who is truthful.
- "Taqrir At-Tahdhib" by Ibn Hajar (528).
- And Al-Albani said: Its chain is good.
- "Dhailal Al-Jannah" 1/386.
- It also has another supporting narration from the hadith of Jabir (may Allah be pleased with him).
- It is narrated in an authentic hadith from the Prophet (peace be upon him) that:
- It was narrated by At-Tirmidhi in the book of the description of the Day of Resurrection, chapter on intercession, under the section (2436), Ibn Majah in the book of asceticism, chapter on mentioning intercession (4310), Ibn Hibban in his Sahih as mentioned in Al-Ihsan (14/286, 6467), Ibn Khuzaymah in Al-Tawhid (2/654, 395), Al-Ajurri in Al-Shari'ah (3/1212, 778), Al-Hakim in Al-Mustadrak, and he said: "It is authentic according to the conditions of Muslim" (1/140), Al-Bayhaqi in Al-Ba'th wa Al-Nushur (p. 55), and he said: "This is an authentic hadith."
- As for the second hadith:
- It was narrated by Ibn Jumay' Al-Saydawi in Mu'jam Al-Shuyukh (p. 301, 126) from Abdullah bin Ali bin Ali - the correct name is Ismail bin Ali - who said: "Muhammad bin Ibrahim narrated to us with the second hadith."
- It was also narrated through the route of Ibn Jumay' by Ibn Asakir in Tarikh Dimashq (13/408), and he said: "Ibn Jumay' memorized the kunya of Al-Khazai, but he did not memorize his name, so he named him Abdullah, and according to me, his name is Ismail bin Ali."
- Ibn Asakir also narrated it in Tarikh Dimashq (13/408) through the route of Ahmad bin Muhammad bin Al-Hasan Al-Razi, who said: "Ismail bin Ali narrated to us."
- Ibn Hajar said: "In this chapter, it is narrated from Anas, and we have narrated it in Al-Khala'iat with a chain that requires scrutiny."
- (Talkhis Al-Habir 2/104)
- The first part of the hadith, which is the statement of the Prophet (peace be upon him): "None of you should die except while having good expectations of Allah," is

Da'bal, the poet said, Muḥammad ibn Ibrāhīm Alkātib said: "We entered upon Abī Nawās Alḥassan ibn 'Aliyy ibn Hāni' to visit him on his deathbed. Ṣāliḥ ibn 'Aliyy Alhāshimiyy said: "Repent to Allah, Abā 'Aliyy! You are in the first day of the hereafter and in the last day of this world, you just have moments to leave this world." He responded: "Help me stand! Are you scaring me by Allah?! Hammād ibn Salamah via Yazīd Alruqāshiyy via Anas said, Prophet Muḥammad (PBUH) said: 'My intercession will be for those of my people who have committed major sins.' You don't consider me among those mentioned in the Ḥadīth?"

Hammād via Thābit via Anas said, Prophet Muḥammad said: "Let none of you die unless he has good expectations from Allah. The reward of good expectation from Allah is Jannah."

(378)[1] Abū Al-'Abbās ibn Sahl ibn Muḥammad ibn Sa'īd Al-M'Urwahziyy

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authentic, narrated by Muslim in the book of the description of Paradise, chapter on commanding to have good expectations of Allah Almighty at the time of death (2877), Abu Dawood in the book of funerals, chapter on what is recommended of having good expectations of Allah at the time of death (3113), Ibn Majah in the book of asceticism, chapter on reliance and certainty (4167), and Imam Ahmad in his Musnad (3/293, 230, 14125, 14386).

(1) **[378] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, the sheikh of the compiler and his sheikh could not be found. However, the hadith is narrated through authentic chains from Al-Hasan ibn Sufyan and above him.

The authentication of Hadith:

- Narrated by Ibn Hibban in his Sahih, as mentioned in Al-Ihsan 2/400 (632), from Al-Hasan ibn Sufyan.
- Also narrated by Muslim in his book of Faith, in the chapter on the lowest rank of the people of Paradise (192), Ibn Abi Asim in his Sunnah 2/397 (853), and Abu Ya'la in his Musnad 6/48 (3292) with a suspended (mawquf) narration.
- Narrated by Ibn Mandah in Al-Iman 2/830 (860) through the route of Imran ibn Musa, all of them from Hudbah ibn Khalid with a similar wording.
- Narrated by Imam Ahmad in his Musnad 3/285 (14041), and Ibn Mandah in Al-Tawhid 3/160 (608) through the route of Al-Hasan ibn Musa.
- Narrated by Abu 'Awanah in Al-Mustakhraj 'ala Sahih Muslim 1/159 (461), Abu Nu'aym al-Isbahani in Al-Mustakhraj 'ala Sahih Muslim 1/264 (477), Ibn Mandah in Al-Iman (as mentioned before), and Al-Baghawi in his explanation of the Sunnah

said, my maternal grandparent Abū Alḥassan Muḥammad ibn Maḥmūd ibn 'Abdullah Al-M'Urwahziyy said, Alḥassan ibn Sufyān said, Nahudbah said, Hammād via Thābit via Anas said, Prophet Muḥammad (PBUH) said: **"Two men will get out of Hellfire to stand before Allah, the Almighty, then the angels will be commanded to turn them back into fire. One of the two men will turn around and say: 'O my master! That wasn't my good expectation from you. Allah will respond: 'What was your good expectation! The man will respond: 'I expected that when you got me out of it that you would never turn me back again.' Allah will then bestow His mercy upon the man to enter Jannah."**

[Qur'ān 2:196]: ﴿Complete the pilgrimage and minor pilgrimage for Allah﴾. Ibn Abī Isḥāq read 'Alḥij' with 'kasrah' all over the Qur'ān. This is the dialect of Tamīm, Qays 'Aylān.

It is narrated that Ṭalḥah ibn Mūsāraf read with 'kasrah' in this verse and in Surat 'āl 'imrān. But he read with 'fatḥah' in all other verses. Other Qurrā' (Recitation scholars) read with 'fatḥah' all over the Qur'ān. This is the dialect of Alḥijāz.

Alkisā'iyy said: "These are two dialects which have no effect on meaning, such as the word for pound 'raṭl and riṭl' and breaking 'kasr and kisr'." Abū Mu'ādh said: "Alḥaj is an infinitive form but Alḥij is a noun. 'Kasm and kism,

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15/194 (4362), all through the route of A'fan ibn Muslim.

- Narrated by Abu 'Awanah in Al-Mustakhraj 'ala Sahih Muslim 1/159 through the route of Yahya ibn Abi Bakir.
- Narrated by Ibn Mandah in Al-Iman (as mentioned before), Abu Nu'aym in Al-Mustakhraj 'ala Sahih Muslim (as mentioned before), and Al-Bayhaqi in Al-Ba'th wal-Nushur (p. 80) (52), all through the route of Hujaj ibn Munhall.
- Narrated by Ibn Mandah in Al-Iman (as mentioned before), and Al-Bayhaqi in Al-Ba'th wal-Nushur (as mentioned before), both through the route of Abu Salamah.
- Narrated by Ibn Abi Dunya in Hasan al-Zann bi-Allah (p. 81) (71) through the route of Abu Ruqayyah.
- Narrated by Abu Ya'la in his Musnad 6/99 (3259) with a suspended (mawquf) narration, and Abu Nu'aym al-Isbahani in Hilyat al-Awliya 2/215, 6/253 through the route of Abd al-Rahman ibn Salam al-Jumahi, all of them from Hammad ibn Salamah, from Thabit and Abu Imran al-Jawni, from Anas with a similar wording. Al-Hasan ibn Sufyan did not mention Abu Imran al-Jawni.

saqī and siqī, sḤarb and shirb." As in the Muṣḥaf of 'Abdullah "Complete the pilgrimage and minor pilgrimage to the (sacred) house". 'Alqamah and Ibrāhīm read: "Establish the pilgrimage and minor pilgrimage."

Scholars had difference of opinion regarding the meaning of 'completion'. Some said: "The obligatory and recommended rituals along with being mindful of Allah's boundaries." This is the opinion of Ibn 'Abbās, 'Alqamah, Ibrāhīm, and Mujāhid.

Ali ibn Abī Ṭalḥah narrated that Ibn 'Abbās said: "The one who is in a state of Iḥrām to perform Ḥajj or 'Umrah should not exit Iḥrām until he finishes all rituals. Jamrat Al'aqabahh is the final ritual of Ḥajj if the pilgrim visited the (sacred) house while the completion of 'Umrah is the circumambulation of the house and the walking between (mountains) of Ṣafā and Marwah."

The obligations of Ḥajj are four: Iḥrām, Standing at 'Arafah, Ṭawāf Al-'īfādah, and walking between the Ṣafā and Marwah Mountains. The acts of 'Umrah are four: Al-Iḥrām, Al-Ṭawāf, going between Ṣafā and Marwah, and shaving or shortening hair, the least of which is three hairs.

Sa'īd ibn Jubayr and Ṭāwūs said: "The completion of Ḥajj and 'Umrah is Ifrāḍ, which is doing Ḥajj then 'Umrah. Shu'bah via 'Amr ibn Murrah via 'Abdullah ibn Salamah said: "A man came to 'Aliyy and said: 'what's the meaning of ﴿Complete the pilgrimage and minor pilgrimage for Allah?﴾ 'Aliyy responded: "To do Iḥrām from your house".

Qatādah said: "The completion of 'Umrah is to be performed in the months other than the months of Ḥajj (Shawāl, Dhūl Qi'dah, and Dhūl Ḥijjah). The one who performs 'Umrah in the months of Ḥajj then stays to perform Ḥajj, the type of it is called Mut'ah, therefore the pilgrim, if possible, should sacrifice an animal or fast. The completion of Ḥajj is the performance of all its rituals without a need to sacrifice due to the performance of Ḥajj Mut'ah or Qirān."

Abū 'Amr Aḥmad ibn Abū Alkūjāniyy said, Abū 'Uthmān Sa'īd ibn Ibrāhīm ibn Ma'qil Annasafiyy said, Abū Alḥassan 'Aliyy ibn 'Abd Al'azīz Albaghdādiyy (in Makkah) said, Muḥammad ibn Sa'īd Al'aṣbahāniyy said, Ḥafṣ ibn Ghayth via

Ḥajjāj and Ibn Jurayj via 'Aṭā' via Ibn 'Abbās said, Prophet Muḥammad (PBUH) said: **"'Umrah during Ramadan is equivalent to Ḥajj with me."**

Aḍaḥāk said: "The completion of them is related to the permissible means of finances you spend to perform them in addition to the avoidance of committing sins." Sufyān said: "The completion of them is when you set off from your home with a sincere heart that doesn't intend to go for trade or an errand. When you get closer to Makkah, you may say: 'Performing Ḥajj and 'Umrah is acceptable in the sight of Allah.' But the completion of Ḥajj and 'Umrah is only attained if you go for them with a sincere heart."

(Weak Ḥadīth) Ja'far ibn Sulaymān Aḍab'iyy via Thābit via Anas said, Prophet Muḥammad (PBUH) said: **"One day will come when rich people perform Ḥajj as a picnic, the middle classes as a trade, the reciters for boasting and fame, and poor people for begging."**

'Umar ibn Alkhaṭāb used to say: "Large caravans but few pilgrims."

The rulings extracted from the verse: scholars had different opinions regarding 'Umrah. Some said that it is a following of the Prophet in doing such beautiful act of worship but it is not obligatory. This is the opinion of Iraqi scholars, Malik ibn Anas and Abī Thawr. It is also the old opinion of Ashāfi'iyy and the choice of Muḥammad ibn Jarīr Aṭabariyy. They relied upon Asha'biyy's recitation in which 'Umrah has 'dammah' and also what was narrated from Muḥammad ibn Almunkadir via Jābir ibn 'Abdullah said, Prophet Muḥammad (PBUH) was asked about the obligation of 'Umrah and the Prophet responded: 'No, but it is better for you to perform 'Umrah.'"

It was also narrated: "Ḥajj is mandatory and 'Umrah is a recommended voluntary deed." Some scholars stated that Allah, the Almighty hasn't mentioned 'Umrah in the following verse: ﴿Pilgrimage to this House is an obligation by Allah upon whoever is able among the people﴾

Other scholars stated that 'Umrah is a mandatory act as it is the minor pilgrimage according to the opinion of 'Aliyy, Ibn 'Abbās, Zayd ibn Thābit, 'Aliyy ibn Alḥusayn, 'Aṭā', Qatādah, Sufyān Athawriyyyy, Sufyān ibn 'Uyaynah,

Ashāfi'iyy in the new Madhhab (this is the most likely and the soundest opinion of Ashāfi'iyy), the choice of Abī 'Abdullah Aḥmad ibn Ḥanbal, and Isḥāq ibn Rāhawīh. All of these scholars based their opinion upon the recitation of the vast majority of Qurrā' of 'Umrah in the form of object (Manṣūb), which means that 'Umrah has the same ruling of Ḥajj.

It was narrated that Prophet Muḥammad (PBUH) said: **"The 'Umrah has become incorporated in the Ḥajj till the day of resurrection." Ikrima via Ibn 'Abbās said: "By Allah, 'Umrah is coupled with Ḥajj in Allah's book, "Complete the pilgrimage and minor pilgrimage for Allah."** Ibn 'Umar said: "Every single soul is obliged to perform one Ḥajj and one 'Umrah upon whoever is able among the people. It is a recommended voluntary act of worship to perform extra Ḥajj and 'Umrah."

Masrūq said: "We were commanded in Allah's book to implement four acts of worship: establishment of prayer, paying the alms-tax, performing Ḥajj and 'Umrah. (41/A) 'Umrah was elevated to the same level of Ḥajj, paying alms-tax, and establishment of prayer." He then recited the verse: ﴿Complete the pilgrimage and minor pilgrimage for Allah﴾ 'Abd Almalik ibn Abī Sulaymān narrated that a man asked Sa'īd ibn Jubayr about the ruling of 'Umrah so he responded: "It is mandatory." The man said: "Asha'biyy said that 'Umrah is a recommended act of worship." Ibn Jubayr said: "Asha'biyy's opinion is incorrect." Then he recited: ﴿Complete the pilgrimage and minor pilgrimage for Allah.﴾

Whoever hasn't considered 'Umrah a mandatory act, interpreted the verse as follows: "If you are in a state of Iḥrām, then do not get out of Iḥrām until you complete Ḥajj and 'Umrah." The verse is not a command to begin the rituals of 'Umrah as an obligation, it is like the voluntary performance of Ḥajj, which should be completed in case a pilgrim is in a state of Iḥrām, according to the opinion of all scholars. Ibn Wahb via ibn Zayd said: "'Umrah is not mandatory." I said: "What about ﴿Complete the pilgrimage and minor pilgrimage for Allah.﴾ He responded: "No one should sever a ritual or act of worship as long as he initiated the deed. The performer of 'Umrah shouldn't start the rituals for two days then leave Iḥrām.

It is like a person who cannot break his fast in the middle of the day. It is like the other verse ﴿honor your treaty with them until the end of its term﴾ The command by using the word complete or "Tamma" has nothing to do with a beginning of a new treaty, it is for Muslims to honor the treaty which was conducted before the revelation of the verse."

The scholars who considered 'Umrah a mandatory act of worship interpreted the completion in the verse as equivalent to commitment to a new divine command. This means "Establish it and perform it." Allah said: ﴿⌜Remember⌝ when Abraham was tested by his Lord with ⌜certain⌝ commandments, which he fulfilled.﴾ This means that Ibrāhīm implemented the commands. Allah says: ﴿Then complete the fast until nightfall﴾ that is to begin and finish fasting, because it's mentioned right after the context of eating, drinking, and morning. This opinion is the clearest and soundest, because the two verses are coupled together and the verse is interpreted according to its apparent, general meaning. (41/B) The verse means that Muslims are commanded to possess two facets of completion, that is to begin 'Umrah then complete its rituals. The vast majority of scholars considered 'Umrah a mandatory act of worship. This opinion is the most obvious and more widespread than the other opinion.

(380)[1] Abū 'Abdullah Alḥusayn ibn Muḥammad ibn Alḥusayn ibn 'Abdullah

(1) **[380] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic (Sahih).

The authentication of Hadith:
- The hadith is found in "Al-Muwatta" in the chapter of Hajj, under the section of "Performing Hajj Alone" 1/335. It is also found in "Sunan An-Nasa'i" 5/145 (2715) in the book of Manasik (Rituals), under the section of "Performing Hajj Alone".
- It was narrated by Imam Ahmad in his "Musnad" 6/36 (24077) and Al-Bayhaqi in "Al-Sunan Al-Kubra" 5/3 through the route of Muhammad bin Mahan, both narrating from Abdur Rahman bin Mahdi.
- It was narrated by Muslim in his book of Hajj, in the chapter of "Clarifying the Forms of Ihram" (1211) (122) from Ismail bin Abi Uwais and Yahya bin Yahya. It was also narrated by Yahya through Al-Bayhaqi in "Al-Sunan Al-Kubra" 5/3.
- It was narrated by At-Tirmidhi in his book of Hajj, in the chapter of "Performing Hajj Alone" (820) and he said: "The hadith is hasan sahih (good and authentic)." It was also narrated by Ibn Majah in his book of Manasik, in the chapter of

said, Abū Bakr Aḥmad ibn Muḥammad ibn Isḥāq said, Abū 'Abdurraḥmān Aḥmad ibn 'Aliyy ibn Shu'ayb said, Isḥāq ibn Ibrāhīm said, Wakī' said, Shu'bah via Annu'mān ibn Sālim via 'Amr ibn Aws via Abī Razīn Al'uqayliyy said: "O Messenger of Allah, my father is an old man who cannot perform Ḥajj or 'Umrah neither on foot nor on a ride." The Prophet (PBUH) said: **"Perform Ḥajj and 'Umrah for your father."**

Abū Almuntafiq said: "I entered upon the Messenger of Allah on the day of 'Arafah and both our camels' necks were in close contact. I said: "O Messenger of Allah, advise me to stick to a good deed which will save me from hellfire and lead to my dwelling inside Jannah." The Prophet said: "Worship Allah, do not associate partners with Him, establish mandatory prayers, perform Ḥajj and 'Umrah, fast Ramadan, and do to others what you want them to do to you and do not treat others in ways that you would not like to be treated."

(381)[1] Alḥusayn ibn Muḥammad ibn Alḥusayn said, Aḥmad ibn

"Performing Hajj Alone" (2964), both from Abu Mus'ab. Ibn Majah also narrated it in the previous reference from Hisham.

- It was narrated by Ad-Darimi in his "Sunan" from Khalid bin Makhlad. Abu Ya'la narrated it in his "Musnad" 7/324 (4361) from Abdul Al-Nurssi.
- It was narrated by Ibn Hibban in his "Sahih" as mentioned in "Al-Ihsan" 9/243 (3934) through the route of Abu Al-Walid At-Tayalisi and Abdullah bin Abdul Wahab. It was also narrated by At-Tahawi in his explanation of the meanings of the narrations 2/139 through the route of Ibn Wahb, all from Malik bin Anas.

(1) **[381] The assessment of the reliability of the chain of transmitters:**

- Its chain of narration is acceptable. It includes Asim bin Abi an-Najud, who is truthful but prone to mistakes. However, there is supporting evidence with a good chain of narration, making the hadith authentic through other narrators.

The authentication of Hadith:

- The hadith is found in Sunan an-Nasai in the book of Hajj rituals, under the chapter of the virtue of performing Umrah alongside Hajj, 5/115 (2631).
- It is also narrated by Imam Ahmad in his Musnad, 1/387 (3669), and through his chain of narration, Ibn Hibban in his Sahih, as mentioned in Al-Ihsan, 9/6 (3693), At-Tabarani in Al-Mu'jam Al-Kabeer, 10/186 (10406), and Abu Nu'aim in Hilyat al-Awliya', 4/110, stating that it is a rare hadith reported exclusively by Amr bin Qais Al-Malai. At-Tirmidhi also narrated it, as mentioned previously, through Qutaybah bin Sa'id.
- It is narrated by Ibn Abi Shaybah in his Musannaf, 5/103 (12767), and Abu Ya'la in his Musnad, 8/389 (4976). Through the chain of Abu Bakr, it is narrated by At-Tabarani in Al-Mu'jam Al-Kabeer, as mentioned previously, and Al-'Uqayli in Al-

Muḥammad ibn Isḥāq said, Aḥmad ibn 'Aliyy ibn Shu'ayb said, Muḥammad ibn Yaḥīā ibn Ayūb said, Sulaymān ibn Ḥayān Abū Khālid via 'Amr ibn Qays via 'āṣim via Shaqīq via 'Abdullah said, Prophet Muḥammad (PBUH) said: **"Perform Ḥajj and 'Umrah continuously. (42/A) For they remove poverty and sins as a blacksmith's bellows remove impurities from iron, gold and silver; and a Ḥajj which is accepted gets no less a reward than paradise."**

Ifrāḍ of Al-Ḥajj

(382)[1] Abū 'Abdullah Alḥusayn ibn Muḥammad ibn Muḥammad

Du'afa Al-Kabeer, 2/124. It is also narrated by Abu Ya'la in his Musnad, 9/153 (5236), and Ash-Shashi in his Musnad, 2/74 (687), both through the chain of Zuhayr bin Harb, all reporting it from Sulaiman bin Hayyan with a similar wording.

- It is also supported by a hadith from Ibn Abbas.
- It is narrated by An-Nasai in his book of Hajj rituals, under the chapter of the virtue of performing Umrah alongside Hajj, 5/115 (2630), and by At-Tabarani in Al-Mu'jam Al-Kabeer, 11/107 (11196), As-Saydawi in his compilation of the teachers of Al-Bayhaqi, page 372 (363), and Adh-Dhahabi in his Siyar A'lam an-Nubala', 13/147-148. Adh-Dhahabi stated that it is a good and elevated hadith, all through the chain of Abu Atab Sahl bin Hammad, who said: Azrah bin Thabit narrated to me from Amr bin Dinar, who reported it as a Marfu' narration with a similar wording. The hadith does not mention any reward for an accepted Hajj except Paradise.
- His statement, "This hadith has supporting evidence from the hadith of Abu Huraira."
- It is narrated by Al-Bukhari in his book of Umrah, under the chapter of the obligation and virtue of Umrah, (1773), and by Muslim in his book of Hajj, under the chapter of the virtue of Hajj, Umrah, and the Day of Arafah (1349).

(1) **[382] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is authentic.

The authentication of Hadith:

- It is mentioned in Sunan al-Nasa'i, in the book of rituals, under the chapter of 'Umrah for a person who is unable (5/117, 2637).
- It was narrated by Imam Ahmad in his Musnad (4/10, 16184), and by At-Tirmidhi in the book of Hajj, under the chapter of what was narrated about Hajj regarding the elderly and deceased (930). At-Tirmidhi commented that it is a good and authentic hadith narrated by Yusuf ibn 'Isa. It was also narrated by Ibn Majah in the book of rituals, under the chapter of Hajj for someone who is unable (2906), by Abu Bakr ibn Abi Shaybah and 'Ali ibn Muhammad. It was narrated by Ibn Jarud in Al-Muntaqa (see Ghoth al-Makdood 2/114, 500) from 'Amr ibn 'Abdullah and 'Abdullah ibn Hisham, all of them through Waki' ibn Al-Jarrah. It was narrated

Athaqafiyy (when I was reading to him inside my house) said, Abū Bakr Assuniyyyy said, Abū 'Abdurraḥmān Annasā'iyy said, 'Ubayd Allah ibn Sa'īd and Isḥāq ibn Manṣūr via 'Abdurraḥmān via Mālik via 'Abdurraḥmān ibn Qāsim via his father via 'Ā'ishah (may Allah be pleased with her) said, Messenger of Allah (PBUH) performed Isolated Ḥajj (Ifrāḍ)."

(383)[1] Alḥusayn said, Aḥmad said, Abū 'Abdurraḥmān said, Muḥammad

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by An-Nasa'i in the book of rituals, under the chapter of the obligation of 'Umrah (5/111, 2621), and by Ibn Khuzaymah in his Sahih (4/345, 3040). Al-Hakim also narrated it in Al-Mustadrak (1/655) and said, "This is an authentic hadith according to the conditions of the two Sheikhs, but they did not narrate it." Adh-Dhahabi agreed with him, and they all narrated it through the route of Khalid ibn Al-Harith. It was narrated by Abu Dawud in the book of rituals, under the chapter of a person performing Hajj on behalf of another (1810), from Hafs ibn 'Umar and Muslim ibn Ibrahim, and through their route, it was narrated by At-Tabarani in Al-Mu'jam al-Kabeer (19/203, 457).

- Imam Ahmad also narrated it in his Musnad (4/12, 16190) through the route of Yazid ibn Harun, and through his route, it was narrated by Ad-Daraqutni in As-Sunan (2/283), who said that all its narrators are trustworthy. Imam Ahmad also narrated it in his Musnad (4/12, 16199) through the route of 'Affan and Bahz.
- It was also narrated by At-Tayalisi in his Musnad (p. 147, 1091), and by Ibn Hibban in his Sahih, as mentioned in Al-Ihsan (9/304, 3991), through the route of Abu al-Walid At-Tayalisi.
- At-Tabari narrated it in Jami' al-Bayan (2/211) through the route of Ibn Mahdi and Muhammad ibn Abi 'Adi. At-Tabarani also narrated it in Al-Mu'jam al-Kabeer (19/203, 457, 458) through the route of Sulayman ibn Harb and Ibn Ishaq, all of them through Shu'bah ibn Hajjaj in a similar manner.
- Imam Ahmad said, "I do not know of any hadith that confirms the obligation of 'Umrah better than this one, nor is any hadith more authentic than it."

(1) **[383] The assessment of the reliability of the chain of transmitters:**

- Its chain is authentic (Sahih).

The authentication of Hadith:

- It was narrated by Imam Ahmad in his "Musnad" 6/191 (25578).
- An-Nasa'i in his book of Manasik, in the chapter of "Performing Hajj Alone" 5/146 (2718).
- Al-Bukhari in his book of Hajj, in the chapter of "Performing Tamattu' and Reciting the Qur'an and Performing Hajj Alone" (1561), and Muslim in his book of Hajj, in the chapter of "Clarifying the Forms of Ihram" (1211) (128), and Abu Dawood in his book of Manasik, in the chapter of "Performing Hajj Alone" (1783), all from the route of Jarir.

ibn Ismā'īl Aṭabarāniyy said, Aḥmad ibn Ḥanbal said, Yaḥīā ibn Sa'īd said, Shu'bah said, Manṣūr and Sulaymān via Ibrāhīm via Al'aswad via 'Ā'ishah (may Allah be pleased with her) said: "We travelled with the Messenger of Allah (PBUH) only intending to perform Ḥajj."

Alḥusayn said, Aḥmad said, Abū 'Abdurraḥmān Aḥmad ibn Shu'ayb said, Yaḥīā ibn Ḥabīb ibn Arrabī' via Hammād via Hishām via his father via 'Ā'ishah said: "We set out with the Messenger of Allah (PBUH) coinciding with the appearance of the new moon of Dhūl Ḥijjah, whereupon the Messenger of Allah said: "He who among you intends to put on Iḥrām for Ḥajj should do so for Ḥajj and whoever intends to put on Iḥrām for 'Umrah should do so for 'Umrah."

Ḥajj-ul-Ifrāḍ is performed by the residents of Mīqāt (stated place). After the completion of Ḥajj, the pilgrim begins Iḥrām for the 'Umrah from Makkah. This is the opinion of Ashāfi'iyy and his students.

Ḥajj Al-qirān.

(42) [(1)](**385**/B) Abū 'Abdullahibn Fanjawīh Adaynūriyy said, Abū Bakr Aḥmad

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- It was narrated by Al-Bukhari in his book of Hajj, in the chapter of "When a Woman Starts Her Menses After Tawaf Al-Ifada" (1762), and Imam Ahmad in his "Musnad" 6/122 (24906), both from the route of Abu Awana.
- Imam Ahmad narrated it in his Musnad, 6/253 (26154, 26160), through the route of Isra'il, and it is preferred. All of them are narrations from Mansur with a lengthy chain.
- And Al-Bukhari narrated it in his book "Al-Hajj," in the chapter of "Al-Idlaj from Al-Mahsub" (1772), through the route of Mahadir from Al-A'mash with a lengthy chain.

(1) **[385] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is authentic.

The authentication of Hadith:
- The hadith is found in Sunan an-Nasa'i, in the chapter of Reciting the Qur'an during Hajj, 5/150 (2729).
- It was narrated by Muslim in the Book of Hajj, in the chapter of the Prophet's Sighting of the Moon and his Guidance (1215) (214), and Al-Bayhaqi in Al-Sunan Al-Kubra, 5/9, through the route of Yahya bin Yahya.
- It was narrated by Imam Ahmad in his Musnad, 3/99 (11958), and Abu Dawood in his book on rituals, in the chapter of Pairing (1795), both narrating from Imam Ahmad.
- It was narrated by Ibn Khuzaymah in his Sahih, 4/170 (2619), through the route of Ali bin Hajar.
- It was narrated by Al-Tabarani in Al-Mu'jam Al-Saghir, 2/180 (989), through the route

ibn Muḥammad ibn Isḥāq Assuniyy said, Abū 'Abdurraḥmān Annasā'iyy said, Ya'qūb ibn Ibrāhīm said, Hushaym said, 'Abd Al'azīz ibn Ṣuhayb, Ḥumayd Aṭawīl and Yaḥīā ibn Abī Isḥāq (all of them via) Anas ibn Mālik: "I heard the Messenger of Allah (PBUH) pronouncing Talbīah for both 'Umrah and Ḥajj simultaneously."

(386)(1) Abū 'Abdullah said, Abū Bakr Assuniyy said, Abū 'Abdurraḥmān

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of Ismail bin Muhammad Al-Dimashqi, all of them (Yahya bin Yahya, Imam Ahmad, Ali bin Hajar, Ismail bin Muhammad Al-Dimashqi) narrating from Hishim.

- It was narrated by Muslim -in the previous reference- (1251) (215), through the route of Ismail bin Ibrahim, from Yahya and Humaid bin Hisham.
- It was narrated by Ibn Majah in his book on rituals, in the chapter of Linking between Hajj and Umrah (2969), through the route of Abdul Wahab.
- It was narrated by Imam Ahmad, 3/111 (12091), through the route of Sufyan bin 'Uyaynah, both narrating from Humaid bin Hisham.
- It was narrated by Ibn Majah -in the previous reference-, through the route of Abdul A'la bin Abdul A'la, from Yahya bin Abi Ishaq, in a similar manner.
- It was narrated by Al-Bukhari in the Book of Hajj, in the chapters of Raising the Voice with Talbiyah, and of Praise, Glorification, and Takbir before Talbiyah (1548, 1551), and Imam Ahmad, 3/164 (12678), both narrating through the route of Abu Qilabah. It was also narrated by Muslim in the Book of Hajj, in the chapter of Performing Hajj and Umrah individually and reciting the Qur'an (1232) (185), An-Nasa'i in the rituals of Hajj, in the chapter of Reciting the Qur'an, 5/150 (2731), and Imam Ahmad, 3/99 (11961), all narrating through the route of Bakr Al-Muzani, both narrating from Anas, with a similar wording.

(1) **[386] The assessment of the reliability of the chain of transmitters:**

- Its chain is authentic.

The authentication of Hadith:

- The hadith is found in Sunan al-Nasa'i, in the book of Hajj rituals, under the chapter of reciting the Qur'an, 5/149 (2726).
- It was also narrated by Muslim in the book of Hajj, under the chapter of permissibility of sexual enjoyment, (1226) (167), and Imam Ahmad in Al-Musnad, 4/427 (19833), through the narration of Muhammad bin Ja'far. It was also narrated by Muslim - in the same context - through the narration of Mu'adh.
- Imam Ahmad narrated it in Al-Musnad, 4/427 (19833), through the narration of Hujaj, all of them through the narration of Shu'bah bin Hajjaj in a similar manner.
- Al-Bukhari narrated it in the book of Hajj, under the chapter of sexual enjoyment during the time of the Prophet (1571), in an abridged form. Muslim - in the same context (1226) (168-170), Al-Nasa'i - in the same context - (2728), Imam Ahmad in Al-Musnad, 4/428 (19841), and Al-Daraqutni in Al-Sunan (1854), all through the narration of Qatadah. Muslim - in the same context (1226) (171), and Al-Nasa'i

Annasā'iyy said, Muḥammad ibn 'Abd Al'a'lā Aṣan'āniyy said, Khaled said, Shu'bah said, Ḥumayd ibn Hilāl said, I heard Muṭarif say: "'imrān ibn Ḥuṣayn say: The Messenger of Allah performed Ḥajj and 'Umrah together then he passed away without any prohibition of doing so."

Abū 'Abdullah said, Abū Bakr said, Abū 'Abdurraḥmān said, Isḥāq ibn Ibrāhīm said, Jarīr via Manṣūr via Abī Wā'il said to me, Aṣubiyy ibn Ma'bad said: "I was a Christian nomadic Arab then I embraced Islam and was keen on participating in Jihād, but I realized that Ḥajj and 'Umrah are mandatory so I visited a member of my tribe named Huraym ibn 'Abdullah. I asked him about that so he told me to perform Ḥajj and 'Umrah together then offer whatever sacrificial animals I can afford. I started Iḥrām for both Ḥajj and 'Umrah. When I reached Al'udhayb (in Madīnah), I met Salmān ibn Rabī'ah and Zayd ibn Suḥān while I was still in a state of Iḥrām. One of them said to the other: "This man is weak-minded." So, I went to 'Umar ibn Alkhaṭāb and said: "O commander of the faithful, I embraced Islam and I am keen on participating in Jihād, but I realized that I had to perform Ḥajj and 'Umrah, so I started Iḥrām for both of them together, but when I reached Al'udhayb I met Salmān ibn Rabī'ah and Zayd ibn Suḥān. One of them said to the other: "This man is weak-minded." 'Umar responded: "You were guided to the way of your Prophet (PBUH)."

(388)[(1)] Abū 'Abdullah said, Abū Bakr said, Abū 'Abdurraḥmān said,

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- in the same context - (2728), in an abridged form. And in the chapter of sexual enjoyment, 5/155 (2739), both narrated it through the narration of Muhammad bin Wasa'. Muslim - in the same context (1226) (165, 166), and Ibn Majah in the book of Hajj rituals, under the chapter of sexual enjoyment from 'Umrah to Hajj (2978), both through the narration of Abu Al-'Ala' Yazid bin 'Abdullah, all of them from the narration of Mutrif bin 'Abdullah in a similar manner.
- Al-Bukhari narrated it in the book of Tafsir, under the chapter of the verse "{Then whoever performs 'Umrah until the Hajj}" (4518), and Muslim - in the same context (1226) (172), and Imam Ahmad in Al-Musnad, 4/436 (19907), all through the narration of Abu Raja' Al-'Ataridi, from 'Imran, with a Marfu' narration in a similar manner.

(1) **[388] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- The hadith is in "Sunan an-Nasa'i" in the book of Hajj rituals, under the chapter of recitation of the Quran, 5/148 (2723). And it was narrated by Al-Bukhari in

Isḥāq ibn Ibrāhīm said, Abū 'āmir said, Shu'bah via Alḥakam said: "I heard 'Aliyy ibn Alḥusayn say to Marwah ibn Alḥakam that 'Uthmān considered Ḥajj al-Tamatu" and coupling 'Umrah with Ḥajj to be forbidden." 'Aliyy said (Talbīah): "Here I am as your servant initiating Ḥajj and 'Umrah." 'Uthmān said: "Do you do so, while I consider that forbidden?" 'Aliyy said: "I wouldn't abandon the way of the Messenger of Allah (PBUH) for the sake of anyone."

Ḥajj al-Qirān is to couple 'Umrah with Ḥajj from the Mīqāt (stated place). This is the opinion of Abū Ḥanīfah and his students.

Allah says: ﴿But if prevented ˹from proceeding˺, then ˹offer˺ whatever sacrificial animals you can afford.﴾ Scholars had different opinions concerning the meaning of "iḥṣār" which gives the performer of Ḥajj or 'Umrah the right to offer whatever can be afforded of sacrificial animals. Some scholars stated that it is a prevention or obstruction which led to the impossibility of resuming the mandatory rituals of Ḥajj or 'Umrah or a hindrance in the way to the sacred house. For example, sickness, scabies, injury, fracture, fear, menace of an enemy, a bite of a snake or scorpion, bankruptcy, and a loss of the camel, etc. In such case, the pilgrim can dwell in his place in a state of Iḥrām and then send the sacrificial animal or its price. (43/B). Iḥrām ends when the sacrifice is offered. This is the

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the book of Hajj, under the chapter of enjoying oneself, reciting the Quran, and performing Hajj separately (1563), and Imam Ahmad in "Al-Musnad" 1/135 (1139), both through the route of Muhammad ibn Ja'far Ghundar. And it was narrated by An-Nasa'i -in the previous reference- (2725) through the route of An-Nadhr. And it was narrated by Ad-Darami in "As-Sunan" (1964) through the route of Sahl ibn Hammad, all of them from the route of Shu'bah ibn Hujr in a similar manner. And it was narrated by An-Nasa'i -in the previous reference- (2722), and Imam Ahmad in "Al-Musnad" 1/95 (733), both through the route of Muslim al-Batin from 'Ali ibn al-Husayn in a similar manner. And it was narrated by Al-Bukhari -in the previous reference- (1569), and Muslim in the book of Hajj under the chapter of permissibility of enjoying oneself (1223) (159), and Imam Ahmad in "Al-Musnad" 1/57, 60, 61, 97 (402, 424), all through the route of Sa'id ibn al-Musayyib, who said: "There was a disagreement regarding it between 'Ali and 'Uthman in a similar manner." And it was narrated by Muslim -in the previous reference- (1223) (158), and Imam Ahmad in "Al-Musnad" 1/61, 97 (432, 756) through the route of 'Abdullah ibn Shaqiq, who said: "Indeed, 'Uthman... in a similar meaning."

opinion of Ibrāhīm Annakh'iyy, Alḥassan, Mujāhid, 'Aṭā', Qatādah, 'Urwah ibn Azzubayr, Muqātil, Alkalbiyy and the school of thought of Iraq. They based their opinion on the Arab's usage of 'iḥṣār', which is a prevention of something due to sickness and physical ailments other than coercion and force. If the prevention is due to enemy's force or authority's coercion, the word would be 'ḥaṣr' not 'iḥṣār' as Alkisā'iyy, Abū 'Ubaydah, and Alfarrā' said: "All physical ailments and bankruptcy." Allah says: ﴿We have made Hell a confinement for the disbelievers.﴾ The word 'ḥaṣr' is the root word which is equivalent to confinement in the verse. Other scholars give the prevention by an enemy the same ruling as physical ailments. 'iḥṣār' is the prevention of Muslims from reaching the sacred house by coercion or force. Sickness and other justifications are not under the rulings mentioned in this verse. This is the opinion of ibn 'Umar, ibn 'Abbās, 'Abdullah ibn Azzubayr, Sa'īd ibn Jubayr, Shahr ibn Ḥawshab, the school of thought of Ashāfi'iyy and people of Madīnah. Their opinion is based on the fact of that the verse was revealed in Ḥudaybīah. This was a prevention by an enemy. ﴿But when you are safe﴾ is evidence that it was a state of fear. It was narrated: "It is only considered a prevention (from the house) if there was an enemy." Tha'lab said: "The word 'ḥaṣr' is used by the Arabs to convey a prevention of walking by an enemy."

(44/A) Yūnus said, Abī 'Amr said: "An all-out prevented person is 'maḥṣūr'. If a person is prevented from moving forward, then he is a 'maḥṣūr'." Ashāfi'iyy said: "If a person is prevented by a disbeliever, a believer, or imprisoned by a ruler, then he can sacrifice an animal whether he was in a state of Iḥrām or not. He doesn't need to make up for the missed rituals which are not mandatory. If he cannot afford a sacrificial animal, he can buy it, but if he was poor, he must sacrifice an animal according to one opinion or he can finish Iḥrām and then sacrifice an animal if possible, according to another opinion."

Some other scholars said: If he wasn't capable of sacrificing an animal, he only should provide food or observe fasting. He also should do exactly like a person in a state of Iḥrām: compensate either by fasting, charity, or a sacrificial offering. The charity must be given only to the poor residents of the

sacred house except in two cases: -1 if the person was prevented by an enemy, he can sacrifice the animal wherever he was situated then can end his state of Iḥrām. -2 if a person was leading his sacrificial animal, then it was about to die so he sacrificed it; the animal should be only given away to poor people.

The one who sacrifices the animal and his companions are not allowed to eat anything, even if they were poor. If the person was intending to sacrifice an animal for a mandatory act, such as in a case of performing Qirān and Tamatu'' Ḥajj, then he can eat and feed others. This is the definition and ruling of ‘iḥṣār’. On the other hand, disease and physical ailments can be dealt with according to the medical need, then the person should ransom and change his intention towards performing 'Umrah then he can come next year to sacrifice the animal for Ḥajj. The verse ﴿then ˹offer˺ whatever sacrificial animals you can afford means that the person can offer the sacrificial animal according to his capacity. ‘Mā’ in the verse can be considered in a position of ‘naṣb’ which means that there is a deduced imperative which is ‘offer’. The word ‘Hadiyy’ is the plural form of ‘hadyah’ like the word for saddle ‘jadyah and the plural of it is jadiyy’. Abū 'Amr said: 44/B “I don’t find a linguistic standard like it at all.” Al'a'raj read ‘Hadī’ as a passive form with a ‘kasrah’ under the ‘dāl’ and ‘shaddah’ on the ‘yā'’ all over the Qur'ān. 'iṣmah via 'āṣim narrated ‘haddy’ with ‘shaddah’ in the case of ‘raf'’ and ‘jar’ but the ‘yā'’ is light in the state of ‘naṣb’ like in ﴿to be offered at the Sacred House﴾ and ﴿the sacrificial animals, the ˹offerings decorated with˺ garlands.﴾ All these animals are led to Allah’s Sacred House. They were named ‘hadiyy’ or offerings because they are to be offered to get closer to Allah.

There are different opinions concerning the meaning of ﴿then ˹offer˺ whatever sacrificial animals you can afford.﴾ 'Aliyy ibn Abī Ṭālib and Ibn 'Abbās said: “It is a sheep or goat.” Alḥassan, Anas, and Qatādah: “The best is a camel, the average is a cow, and the lowest is sheep or goat.”

Ibn 'Umar: “Camels, cows; best she-camels, best cows, and best age.” He considered sheep and goat not to be among sacrificial animals.

The soundest of all opinions is: "Sheep or goat, because of the ease mentioned in the verse in addition to alluding to sheep or goat in the verse ﴿to be offered at the Sacred House﴾ It was also narrated that some companions considered birds to be sacrificial animals.

﴿And do not shave your heads until the sacrificial animal reaches its destination.﴾ Different opinions were about the exact destination. Some scholars stated that it is 'slaughtering or sacrificing it' in the place of prevention whether in a state of Iḥrām or not. 'Destination' means the permissibility of sacrifice, eating, and utilizing. Prophet Muḥammad commented on the meat which was given as charity to Barīrah as follows: "Offer it, it has reached its destination." This means that the animal only became permissible to eat since it reached this destination because it was a charity given to Barīrah but now the Prophet can eat from it. (45/A)

This opinion is based on those who considered 'iḥṣār' to be a prevention by an enemy. Prophet Muḥammad (PBUH) and his companions were prevented by the disbelievers in Ḥudaybīah and they sacrificed animals in Ḥudaybīah which wasn't part of the Sacred House boundaries. Azzuhriyy narrated via 'Urwah ibn Azzubayr via Almiswar ibn Abī Makhzamah said: "When Prophet Muḥammad made a treaty with the disbelievers in Ḥudaybīah, he said: "Go sacrifice your animals and shave!" Despite repeating the command three times, by Allah! No one moved. Then Prophet Muḥammad entered upon 'Um Salamah and told her about what happened. 'Um Salamah said: "O Prophet of Allah, go out and talk to no one until you sacrifice your camel and call your barber to shave." Prophet Muḥammad got out without talking to anyone so when they saw him, they started slaughtering their animals and shaved each other's heads. They were about to injure each other in a deadly manner due to their extreme distress."

Some scholars said: "The destination of the sacrificial animal is only inside the sacred house. If it is Ḥajj then the first day of Aḍḥā is the time of sacrifice but if it is 'Umrah then the destination is on the day the person reaches the sacred house with

his animal. Ibrāhīm Annakh'iyy via 'Abdurraḥmān ibn Yazīd said: "We set off for 'Umrah until we reached 'Dhāt Ashuqūq'. One of our companions was bitten by a (snake or scorpion) which led to his sadness and confusion. One of us went to the main road to ask for help, so he found 'Abdullah ibn Mas'ūd who was asked about the case. He responded: "He should send a sacrificial animal to Makkah. When he sacrifices the animal, he can end his Iḥrām and then must make up for his 'Umrah."

﴿But if any of you is ill or has a scalp ailment ⌜requiring shaving⌝, then compensate either by fasting, charity, or a sacrificial offering.﴾ (45/B) Do not shave your heads while in a state of Iḥrām except in case of necessity: disease which requires medication or physical ailment in the head due to vermin, headache, etc. If the person shaves or receives medication, then he should compensate by fasting. This verse was revealed about Ka'b ibn 'Ujrah who said: "We were in the company of Allah's Messenger at Ḥudaybīah in the state of Iḥrām. I had thick hair and lice started falling on my face. The Prophet (PBUH) passed by me while I was cooking food for me and said, "Are the lice of your head troubling you?" I replied: "Yes, O Messenger of Allah" The Prophet said: "Shave your head." Then the following Divine Verse was revealed: "And if anyone of you is ill or has an ailment in his scalp, (necessitating shaving) must pay a ransom (Fidā') of either fasting (three days) or feeding the poor (six poor people, every person should receive half a Ṣā'), or offering a sacrifice." Alḥassan read 'nusk' without 'shaddah' which is the dialect of Tamīm. Scholars said: "The best is a camel, the average is a cow, and the lowest is a sheep or goat."

Anyone of these is acceptable to offer as a sacrifice. Alḥassan and 'ikrimah said: "fasting for three days, or giving charity to ten poor people; every person should take 4/1th of a Ṣā' of wheat and 4/1th of Ṣā' of dates, or a sacrifice of a sheep or goat." The first opinion is the soundest of all, as it is the opinion of the vast majority of scholars.

Where should the person give away the ransom? The consensus of scholars that he can bring it to the place of his choice. But sacrifice and food according to some scholars must be in Makkah. Some others stated that it can

be anywhere due to the general ruling mentioned in the verse without any specification. This opinion is the soundest of all.

When the safety from fear and recovery from disease happen ﴿you may combine the pilgrimage and minor pilgrimage.﴾ Some scholars stated that it is one who was prevented from the sacred house until the end of Ḥajj then arrived to Makkah then ended his Iḥrām by performing 'Umrah until the following year then performed Ḥajj and offered a sacrificial animal. Therefore, he can be in a state of Mutta from the end of Iḥrām to the beginning of the new Iḥrām of the following year according to the opinion of 'Abdullah ibn Azzubayr.

Other scholars stated that if the person is in a peaceful time, ended his Iḥrām after the prevention, and hasn't performed 'Umrah to end Iḥrām for the purpose of Ḥajj, but ended Iḥrām by sacrificing an animal when he was prevented from the sacred house then delayed 'Umrah to the following year by performing 'Umrah in the months of Ḥajj then ended Iḥrām until the beginning of Ḥajj, therefore he should offer what he can afford of a sacrificial animal. This is the opinion of 'Alqamah, Ibrāhīm, Sa'īd ibn Jubayr, and 'Abdullah ibn Salamah also narrated via 'Aliyy: "If the person postponed the 'Umrah to couple it with Ḥajj, then he should sacrifice an animal." Assudiyy said: "This is the one who changed the intention of Ḥajj for 'Umrah and then ended the Iḥrām from 'Umrah until Ḥajj. He should offer an affordable sacrificial animal in this case." Ibn 'Abbās, 'Aṭā' and other scholars stated that during the months of Ḥajj and when the person finishes 'Umrah, he stays in Makkah outside the state of Iḥrām until the beginning of Ḥajj. He then initiates Iḥrām for Ḥajj in that year, therefore he is considered in a state of Mutta until the beginning of Iḥrām of Ḥajj. Tamatu' is the end of Iḥrām by performing 'Umrah. The man dwells outside the state of Iḥrām then performs Ḥajj during the time of no Iḥrām without getting back to Mīqāt.

(46/B) Tamatu' means enjoyment and pleasure and its original meaning is to take necessary provisions for the journey. Every kind of pleasure is considered Tamatu'.

Scholars stated that there are four conditions to offer a mandatory sacrifice in the case of Ḥajj Tamatu': -1Iḥrām for 'Umrah during the months of Ḥajj -2 ending of Iḥrām of 'Umrah during the months of Ḥajj -3 Iḥrām for Ḥajj from Makkah in the same year -4 not to go back to Mīqāt.

Some other scholars added: when the person is not from the residents of sacred house boundaries. If one of the conditions is absent, then it is not mandatory to sacrifice an animal and the person is no longer considered a performer of Ḥajj Tamatu'.

﴿Whoever cannot afford that ˹offering˺, let them fast three days during pilgrimage and seven after returning ˹home˺﴾ Commentators stated that he should fast one day before the day of At-Tarwīah, the day of At-Tarwīah, the day of 'Arafah, and the fourth day shouldn't be after 'Arafah. Ṭāwūs and Mujāhid said: "It is permissible to fast these days in the months of Ḥajj.

﴿Making ten days in all﴾ this is an emphasis on the meaning like what Al'a'shā said: "Three in the morning are enough… and six during the nightfall. These are nine in total… in a day to quench thirst, but overdrinking is an ailment."

Farazdaq said: "Three and two are five… and the sixth almost reached apex."

Other scholars stated that they are completed by offering the sacrifice. Others stated it is the completion of good reward. Others stated it is the completion of conditions and rulings. Other scholars considered the declarative statement as a metaphor for an imperative one; that is a command to complete it.

The Tamatu' applies to ﴿those whose household is not near the Sacred Mosque.﴾ 'ikrimah said: "These are the Mīqāts (stated places) outside of Makkah." Ibn Jurayj said: "Those are the people standing on 'Arafah, Rajī', Ḍajnān and Nakhlatān." ﴿Always be mindful of God, and be aware that He is stern in His retribution.﴾

[Qur'ān 2:197]: ﴿pilgrimage is made in appointed months.﴾ Alfarrā' said: "The time of Ḥajj is appointed months is linguistically equivalent to coldness

is two months and hotness is two months. This means two months are the time of the hotness or coldness." I heard Alkisā'iyy say: "Hunting is two months, and Ṭaylasān (a kind of head and shoulders' cover) is two months." He meant that Hunting time is two months and the time of wearing Ṭaylasān is three months. Azajāj said: "The months of Ḥajj are known, they are Shawāl, Dhūl Qi'dah, and 9 days of Dhūl Ḥijjah." Ibn 'Abbās said: "Allah made them for Ḥajj and other months are for 'Umrah. It is not acceptable to begin Iḥrām for Ḥajj in the months which are not the months of Ḥajj. On the other hand, it is acceptable to begin Iḥrām for 'Umrah at any time of the year."

'Arafah is the final day of these appointed months. Some scholars considered the 9 days of Dhūl Ḥijjah as the final 9 days of the three appointed months and other scholars considered them 10 days. The first group of scholars counted them as days and the second group counted them as nights. Prophet Muḥammad (PBUH) said: **"Ḥajj is 'Arafah."** The Pilgrimage of anyone who stays on 'Arafah in the morning or at night is acceptable according to the first group and the pilgrimage of someone who hasn't been able to stay on 'Arafah until the dawn of the first day of Aḍḥā is deemed unacceptable according to the second group of scholars.

Months are dated according to nights. Alfarrā' stated that Arabs say: "We fasted ten." They mean by that: "We fasted ten nights." Fasting cannot be except in the morning, therefore there is no contradiction between these opinions. Allah said that they are months while they are only two months in addition to part of a third month because it is a period of time. Arabs consider a period of time to be completed if a small or big part of it passed. (47/B) A speaker may say "I came on Thursday" but he means that I only spent an hour with you on Thursday. A man may say: "I haven't seen him for two days" while a day and a part of the second day only passed. Another speaker may say: "I visited you this year." Another one may say: "The nights of the pilgrims." All of these expressions are meant to explain the beginning and end of time.

Some scholars stated that more than two is plural. The word plural in Arabic 'jam'' means to add something to something else. If we can consider two things

plural then it is possible to consider 2 and part of the third one to be plural. Allah, the Almighty mentioned two hearts in the plural form ﴿for your hearts have certainly faltered﴾. 'Urwah ibn Azzubayr and others stated that these months are Shawāl, Dḥūl Qi'dah, and the whole of the month of Dhūl Ḥijjah. They based this opinion on the fact that the pilgrims should do certain rituals after 'Arafah, such as: throwing pebbles, sacrificing animals, shaving hair, and staying in Minah. They are all considered parts of the rituals of Ḥajj.

The rulings deduced from the verse:

it is not acceptable to begin Iḥrām before the months of Ḥajj. It will be counted as an 'Umrah like the one who initiated a prayer before its time; it will be counted as a voluntary prayer. This is the opinion of 'Aṭā', Ṭāwūs, Mujāhid, Awzā'iyy, Ashāfi'iyy, Mālik, Athawriyyyy, and Abū Ḥanīfah. Muḥammad dislikes doing so, but the Ḥajj will be counted.

Ashāfi'iyy and his students based their opinion on the verse that mentioned appointed months. If it were acceptable to begin Iḥrām in other months, the verse wouldn't mention such specification. This is analogous to the appointed times of prayers, they wouldn't be specified by the Prophet (PBUH), if they were to be prayed at any time. And Allah knows best.

﴿Whoever commits to ˹performing˺ pilgrimage.﴾ The one who begins Iḥrām and Talbīah must ﴿stay away from intimate relations, foul language, and arguments during pilgrimage.﴾ Abū 'Amr, Ibn Kathīr, and Ya'qūb read the word 'fusūq' foul language with 'dammah and tanwīn' and 'jidāl' is 'manṣūb' like what "Umayahh said: "There is no idle talk or sinfulness… whatever they utter is going to be paid for."

Abū Rajā' Al'aṭāridiyy read 'rafath' and 'fusūq' with 'fatḥah and 'jidāl' with 'Dammah' and 'tanwīn' as what the poet, 'Anshadah Al'akhfash said: "Humiliation afflicted you… I wouldn't accept the tiniest of that on me."

Abū Ja'far read all the verse with 'Dammah' and 'tanwīn'. Arabs can use two approaches of parsing in this context of warning against immorality. Al'a'mash read 'rufūth' in the plural form.

Qur'ān commentators had different opinions concerning 'rafath'. Ibn Mas'ūd, Ibn 'Abbās, Ibn 'Umar, Alḥassan, 'Amr ibn Dīnār, Mujāhid, Qatādah, Ibrāhīm, Arrabī', Azzuhriyy, Assudiyy, 'Aṭā' ibn Rabbāḥ, 'ikrimah, and Aḍaḥāk said: "It is the sexual intercourse." Ṭāwūs and Abū Al'ālīah said: "The indirect speech about sexual intercourse to the wives." 'Aṭā' said: "It is when a man in a state of Iḥrām tells his wife: 'when Iḥrām ends, I will sleep with you.'" Hussain ibn Qays said: "I accompanied ibn 'Abbās to perform Ḥajj and when we began our Iḥrām, Ibn 'Abbās held his camel's noseband and started chanting: 'As I tread with the camels quietly… hopefully when I return home we will meet intimately.' I said: "do you commit 'raffath' while you are in a state of Iḥrām?" He responded: 'rafath' is when such speech is mentioned to the wives.'"

(48/B) 'Aliyy ibn Abī Ṭalḥah via Ibn 'Abbās said: "'rafath' is sexual intercourse, kissing, foreplay, and sexual expressions, etc." Other scholars stated that it is foul language and vulgarity.

Ibn 'Abbās, Ṭāwūs, Alḥassan, Sa'īd ibn Jubayr, Qatādah, Arrabī', Azzuhriyy, and Alquraẓiyy said: "'fusūq' is all the sinful acts." Aḍaḥāk said: "It is the usage of offensive nicknames for one another. Allah says: ﴿…nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith.﴾ Ibn Zayd said: "It is the sacrificial animals offered to idols. The act of sacrificing animals to the idols was banned by the Prophet (PBUH) in a practical way by performing Ḥajj to teach his nations how to implement the rituals of Ḥajj. Allah says: ﴿Do not eat of what is not slaughtered in Allah's Name. For that would certainly be ˹an act of˺ disobedience (fisq)﴾ Allah also says: ﴿…or a sinful offering (fisq) in the name of any other than Allah.﴾ Ibrāhīm, Mujāhid and 'Aṭā' said: "It is insulting." Prophet Muḥammad (PBUH) said: **"Insulting a Muslim is disobedience to Allah (fisq), and fighting with him is Kufr (disbelief)."**

Ibn 'Umar said: "It is everything that a Muslim, in a state of Iḥrām, should avoid." For example: hunting animals, trimming nails, and cutting hair etc.

Ibn Mas'ūd, ibn 'Abbās, 'Amr ibn Dīnār, Sa'īd ibn Jubayr, 'ikrimah, Aḍaḥāk, Azzuhriyy, 'Aṭā' ibn Yasār, 'Aṭā' ibn Rabbāḥ, and Qatādah said: "'jidāl' is an argument that leads to anger." Ibn 'Umar said: "It is insulting and conflict." Alquraẓiyy said: "After reaching Minah, members of Quraysh used to argue with each other: 'our pilgrimage is better than yours.'"

Alqāsim ibn Muḥammad said: "It is when a group of people says: 'Ḥajj is today' and the other group says: 'Ḥajj is tomorrow'. (49/A) Ibn Zayd said: "People used to stand on different spots then get engaged in arguments about the one who is truly following the footsteps of Ibrāhīm (PBUH). Therefore, Allah ended all these arguments by teaching the Prophet (PBUH) the rituals of Ḥajj."

Muqātil said: "Prophet Muḥammad was performing the Farewell Ḥajj and said: 'Whoever doesn't have a sacrificial animal with him should exit his Iḥrām then change it into 'Umrah.' People said: 'But, we began our Iḥrām for Ḥajj.' This incident is one manifestation of argument during Ḥajj.

Mujāhid said: "No doubt that the date of Ḥajj was corrected by removing the month of Nasi'; Ḥajj will always be in Dhūl Ḥijjah."

Linguists stated that the negation of nouns in the verse is an indication of negated imperatives: 'Do not do rafath, do not commit fisq, and do not do 'jidāl'" When Allah says about the Qur'ān that it has no doubt it in, this means that it is a command 'do not be in doubt about it'.

(389)[(1)] Abū Muḥammad Alḥassan ibn Aḥmad ibn Muḥammad Ashaybāniyy

(1) [389] Chain of narrators evaluation:
- Its chain of narrators is weak due to Muhammad bin Ziyad Saduq, who makes mistakes, but he is followed by reliable sources. Therefore, the Hadith is considered good due to other chains of narration, and its content is found in the two Sahihs.

The authentication of Hadith:
- Al-Nasa'i narrated it in his book "Al-Hajj" in the chapter on the virtues of Hajj and its rewards 5/114 (2627), from Abu Ammar Al-Husayn bin Harith, from Al-Fudayl bin 'Iyad.
- Al-Bukhari narrated it in his book "Al-Hajj" in the chapter on Allah's statement: "There is to be no sexual relations or disobedience or disputing during Hajj" (1819), and Muslim in his book "Al-Hajj" in the chapter on the virtues of Hajj, 'Umrah, and the Day of Arafah (1350) (438), Ibn Majah in his book "Al-Manasik" in the chapter

said, Abū Ḥāmid Aḥmad ibn Ḥamdūn ibn 'imārah Al'a'mashiyy said, Muḥammad ibn 'Ubayd Allah ibn Zīād Azīādiyy said, Alfuḍayl ibn 'īāḍ via Manṣūr, via Abī Ḥāzim via Abī Hurayrah said, Prophet Muḥammad (PBUH) said: **"Whoever performs Ḥajj to this House (Ka'bahh) and does not approach his wife for sexual relations nor commits sins (while performing Ḥajj), he will come out as sinless as a newly born child."**

(Very weak Ḥadīth) (390)[1] Aḥmad ibn Abī ibn Aḥmad said, Almughīrah ibn 'Amr ibn Alwalīd said, Almufaḍal ibn Muḥammad ibn Ibrāhīm ibn Mufaḍal said, Abū Alḥassan Aḥmad ibn Abī bazzah, the Mū'adhin of the

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on the virtues of Hajj and 'Umrah (2889), and Imam Ahmad in his book "Musnad" 2/484 (10274), all through the narration of Sufyan Ath-Thawri.

- Al-Bukhari also narrated it in his book "Al-Hajj" in the chapter on Allah's statement: "So, there is to be no sexual relations" (1819), Al-Darimi in his book "Al-Sunan" (1837), and Imam Ahmad in his book "Musnad" 2/410 (9311), all through the narration of Shu'bah.
- Muslim narrated it in the same context (1350), and Imam Ahmad in his book "Musnad" 2/494 (10409) through the narration of Jarir.
- Muslim narrated it in the same context (1350), and Ibn Majah in the same context through the narration of Mas'ar. Muslim also narrated it in the same context through the narration of Abu 'Awana and Abu Al-Ahwas.
- Al-Tirmidhi narrated it in his book "Al-Hajj" in the chapter on the virtues of Hajj and its rewards (811) and said: "It is a good and authentic Hadith" through the narration of Sufyan bin 'Uyaynah. All of them narrated it from Mansur bin Hu with a similar wording.
- And it was narrated by Al-Bukhari in his book "Al-Hajj", in the chapter on the virtue of performing an accepted Hajj (1521), and by Muslim - in the previous reference - and Imam Ahmad in his book "Al-Musnad" 2/229, 410 (7136, 9312), all of them through the route of Sayyar Abu Al-Hakam, from Abu Hazim bin Hakeem in a similar manner.

(1) **[390] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, Al-Mughira bin Amr is accused of fabrication, and Al-Bazi is weak in hadith.

The authentication of Hadith:

- It was narrated by Al-Ajari in his book "Mas'ala Al-Ta'ifeen" (p. 30) (6), from Abu Bakr Abdullah bin Muhammad bin Abdul-Hameed Al-Wasiti, who said: Ahmad bin Muhammad Al-Bazi narrated it from him.
- And it was narrated by Abu Nuaim in his book "Hilyat Al-Awliya" 8/155, from Ubaidullah bin Muhammad bin Yazid bin Khunais, who narrated from Qutaibah bin Sa'id that he asked Muhammad bin Yazid bin Khunais about this story, and he confirmed it.

Sacred House, said, Muḥammad ibn Yazīd ibn Khunays said, Wahīb ibn Alward said, I was going around the Ka'bahh with Sufyān Athawriyyyy at night. Sufyān went to his dwelling place but I stayed going around the Ka'bahh (doing Ṭawāf). (49/B) I was praying Fajr close to the gutter then I heard a voice between the curtains of the Ka'bahh and the stones: "O Gabriel, I raise my concern to Allah and then to you about these people going around the Ka'bahh who are engaged in idle talk and hubbub." Wahīb said: "I think that it was the Sacred House raising a compliant to Gabriel."

﴿Whatever good you do, Allah ˹fully˺ knows of it﴾ He will reward you for the good deeds. ﴿Take ˹necessary˺ provisions ˹for the journey˺﴾ Commentators stated that people from Yemen used to perform Ḥajj without taking the necessary provisions; they used to say: 'We put our trust in Allah and Allah will surely provide for us as we are performing Ḥajj for Him. Then they start to seek the support of others and may fall into transgression and violations of other people's properties. Therefore, Allah the Almighty revealed a verse to command them to take the necessary provisions and to stop violating the rights of others by becoming reliant on the support of others. It is a Divine Command to take the necessary provisions and to save their faces.

Commentators also stated that these are bakeries, food oil, bread, and dates etc. Nāfi' via ibn 'Umar said: "They used to begin Iḥrām then throw their necessary provisions to replace that with other provisions. Therefore, Allah, the Almighty revealed: "Take necessary provisions." It is a prohibition of their act of throwing out their provisions. They should keep their provisions or add the necessary provisions to the that provision. They were also commanded to be mindful of Allah and stop transgression ﴿surely the best provision is righteousness.﴾

People of insight said: "Allah reminded them of the journey of the hereafter and encouraged them to take the necessary means for both worlds. Being mindful of Allah is the necessary means for the hereafter."

A poet said: "Death is like a sea with unstoppable waves; inevitable… the effort of the skillful swimmer in it, is truly futile. O my soul! Hear my advice

out… I am a sympathetic counsel for you. Nothing will accompany you inside the grave… except righteousness and good deeds."

Al'a'shā said: "If you left this world without necessary means of righteousness… you will feel sorrowful when you see the reward of those who took the necessary means with them."

(391)[1] Abū Alqāsim Alḥassan ibn Muḥammad Annaysābūriyy said, Abū 'Abdullah Muḥammad ibn 'Ubayd Allah Ashāshiyy said, Muḥammad ibn Ḥayān ibn Tamīm (he was in Ramlah in Palestine) said, Aḥmad ibn Rabbāḥ said, Mālik ibn Dīnār said: "One of the scholars in Basra passed away so we joined his funeral to bury him then Sa'dūn Almajnūn (the crazy) said the following poetry to people about to leave the graveyard: "O those who are still alive… this is the gathering of dead people. They obeyed the first call… waiting for the second of all. They advise you to take the necessary means… which is righteousness indeed. They encourage you to do your best… this life is just a temporary test."

Allah says: ﴿And be mindful of Me, O people of reason!﴾ those are the people of insight and sound intellect.

[Qur'ān 2:198]: Allah says: ﴿There is no blame on you for seeking the bounty of your Lord ˹during this journey˺.﴾ Commentators stated that some of the Arabs used to stop engaging in trade during the days of Ḥajj and they also stop buying and selling in the first ten days of Dhūl Ḥijjah; there were no markets and they consider those who perform Ḥajj while trading as 'lower class of servants' Therefore, Allah revealed this verse to show the permissibility of

(1) **[391] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler, Al-Hakim, declared him a liar, and there are some narrators I did not find.

The authentication of Hadith:
- The narration was reported by Abu Al-Qasim Al-Hasan bin Muhammad bin Habib Al-Nisaburi, the sheikh of the compiler, in his book "Aqala' Al-Majaneen" (p. 134).
- And the verses were narrated by Al-Bayhaqi in his book "Al-Zuhd Al-Kabeer" (p. 267) (692), from Abu Abdul Rahman Al-Salami, who said: Shafi'i bin Ahmad narrated to me, who said: Al-Hussein bin Al-Hassan narrated to me, who said: Abu Hufan the poet narrated to us, and he mentioned passing by the cemetery in Samarra.

trade while performing Ḥajj. Ibn 'Abbās said: "Ukaz, Majanah and Dhūl-Majāz (50/B) were markets in the pre-Islamic times. People used to mostly conduct their trade and gain their provision from them. When People embraced Islam, they were afraid that it is a sin to engage in these markets so they asked the Prophet (PBUH) about them, therefore Allah revealed this verse."

Abū 'Umamah Ataīmiyy said to ibn 'Umar: "Our tribe hires rides so people claim that our Ḥajj isn't counted." Ibn 'Umar said: "It is acceptable. A man who had the same inquiry came to the Prophet (PBUH) so Allah revealed to him this verse."

﴿There is no blame on you﴾ it is not a sin. ﴿for seeking the bounty of your Lord﴾ a provision from Him. It is trade as Ibn 'Abbās used to read it "There is no blame on you for seeking the bounty of your Lord ˹during the time of Ḥajj."

(A fabricated Ḥadīth) Alḥusayn ibn Muḥammad ibn Alḥusayn said, Muḥammad ibn Alḥassan ibn Ṣiqlāb said, Muḥammad ibn Khuraym said, Abū 'Abd Alghaniyy the reciter said, 'Abd Arrazāq said, Mālik via Abī Azinād via Al'a'raj via Abī Hurayrah said, Prophet Muḥammad (PBUH) said: **"In the day of 'Arafah, Allah forgives the sincere pilgrim. At the night of Muzdalifah, Allah forgives the traders. In the day of Minah, Allah forgives the camel-men. At the time of Jamrat Al'aqabahh, Allah forgives the inquiries. All those who bear witness that Allah is the only worthy of worship will be forgiven in that day."**

Allah says: ﴿When you surge down from 'Arafāt.﴾ When you come back en masse. ''ifāḍah' is used to describe speech that is flowing with many words. (51/A) A poet said: "When our speech was unceasingly flowing… the glances of talebearers were targeted at us."

The Arabs use this word to describe the pouring of water and the strong camel's regurgitating of food. As a camel shepherd's description of camels: "The regurgitating was flowing back… due to eating after a long, tiring day."

The word is also used to describe the throwing of dice, because dice fall separately. Abū Dhū'ayb describes the donkeys and the camels: As if they

were inside a piece of cloth… I throw them like scattered dice."

'ifāḍah' is only mentioned to describe scattered things or many things. 'Umar ibn Alkhaṭāb said: "'ifāḍah' is speed."

﴿From 'Arafāt.﴾ It is read with 'kasrah' and 'tanwīn' because it is the plural of 'Arafah, like Muslimāt and Mū'mināt. It is used to describe the name of one spot like 'A wide land' and a 'garment of good morals.' The plural is for the surrounding areas. The singular form 'Arafah' is not forbidden from 'ṣarf as a diptote noun, therefore the plural was dealt with according to the same rule of the singular form.

Scholars had different opinions concerning the reason for the name of the spot as 'Arafāt. (Isrā'īlīyāt(Aḍaḥāk said: "Adam was sent down to India and Eve to Jaddah. Adam looked for Eve until he found her in 'Arafāt in the day of 'Arafah. They recognized each other; therefore, the day was named 'Arafah and the spot was named 'Arafāt." (51/B)

(393) Alḥusayn ibn Muḥammad ibn Fanjawīh said, Muḥammad ibn Khalaf said, Isḥāq ibn Muḥammad said, my father said, Ibrāhīm ibn 'īsā said, 'Aliyy ibn 'Aliyy via Abī Ḥamzah Althamāliyy via Assudiyy said: "It was named 'Arafāt because Ḥajar was pregnant with Ismā'īl (PBUH) then she took him away from Sarah when Ibrāhīm (PBUH) wasn't present. When he arrived home, he didn't see Ismā'īl and Sarah told him about what Ḥajar did, so he looked for Ismā'īl until he found him with Ḥajar in 'Arafāt. He recognized Ismā'īl; therefore, the place was named 'Arafāt."

(Unreliable Ḥadīth) (394)[1] Alḥusayn ibn Muḥammad said, Hārūn ibn Muḥammad Al'aṭār said, Abū Asha'thā' ibn Aḥmad ibn Abī Asha'thā' Assirawāniyy said, Abū Manṣūr Sulaymān ibn Muḥammad said, Ayūb ibn Muḥammad Alwazān said, Ya'lā ibn Ashdaq said, 'Abdullah ibn Jarād said, Prophet Muḥammad (PBUH) said: **"Ibrāhīm (PBUH) took an oath to Sarah, due to her jealousy, not to dismount his**

(1) **[394] The assessment of the reliability of the chain of transmitters:**
- The hadith with this chain is fabricated, and it involves the liar Ya'la ibn Ashdaq. I could not find anyone who transmitted this hadith.

ride until he comes back from his journey. He visited Ismā'īl then came back so Sarah kept him with her for a year then she gave him permission to leave so set off to the mountains of Makkah. He kept on walking and making Sa'iyy until Allah, the Almighty permitted him in the last third of night at the corner of 'Arafah mountain. When Ibrāhīm woke up, he gained knowledge about the places and routes so the spot was named 'Arafah. Ibrāhīm said: 'O Allah make your House the most beloved place to You and let the hearts of Muslims flow to it from every distant path.'"

(395)[1] Alḥusayn ibn Muḥammad said, 'Ubayd Allah ibn Muḥammad ibn Shanabah said, 'Ubayd Allah said, Aḥmad Alkisā'iyy said, Abū Bakr ibn Abī Shaybah said, Ya'lā ibn 'Ubayd via 'Abd Almalik via 'Aṭā' said: "It is named 'Arafah or 'Arafāt because Gabriel (PBUH) used to teach Ibrāhīm the rituals of Ḥajj and say: 'Is the knowledge clear?', therefore it was named 'Arafāt."

Sa'īd ibn Almusayib via 'Aliyy ibn Abī Ṭālib said: "Allah sent Gabriel to Ibrāhīm (PBUH) to perform Ḥajj with him. When he reached 'Arafāt, he said: 'You now have knowledge.' He visited this place before, therefore it was named 'Arafāt." Abū Aṭufayl via Ibn 'Abbās said: "It was named 'Arafah because Gabriel showed Ibrāhīm (PBUH) the territories and rituals of Makkah. He used to say: 'O Ibrāhīm, this place is for so and so, and this is the places of so and so. Then he responds: 'I now have knowledge of that'"

Asbāṭ via Assudiyy said: "When Ibrāhīm called people to the pilgrimage, they responded by Talbīah. When some people reached the Sacred House, Allah described 'Arafāt and commanded him to go to it. When Ibrāhīm reached the tree, the devil met him at Al-jamarah al-'Ulā, so Ibrāhīm threw seven pebbles at

(1) **[395] The assessment of the reliability of the chain of transmitters:**
- In its chain, Ubaidullah ibn Shanbah was not mentioned by any criticism or praise, and the narration has been transmitted through other authentic chains.

The authentication of Hadith:
- The hadith is in "Al-Musannaf" by Ibn Abi Shaybah 5/383 (14317).
- Al-Fakihi narrated it in "Akbar Makkah" 5/9 (2724) through the route of Muhammad ibn Ubayd.
- At-Tabari mentioned it in "Jami' al-Bayan" 4/174 (3796) through the route of Ibn Mubarak, both of them from Abdul-Malik ibn Abi binha.

him while saying Allahu Akbar with each pebble. When Ibrāhīm reached the Al-jamarah al-wusṭā then threw the devil while saying Allahu Akbar, the devil flew off. When Ibrāhīm reached the jamrat al-'aqabah, he threw the pebbles while saying Allahu Akbar. The devil recognized that it won't be able to endure more than this, so it escaped. When Ibrāhīm reached Dhūl Majāz, he didn't know the place so he kept passing by it. That's why it was named Dhūl Majāz (the passed-by place). When Ibrāhīm reached and stood on 'Arafāt, he knew the place due to the description he learnt before, he said: 'I know' therefore, it was named 'Arafāt and the day was named 'Arafah. Then Ibrāhīm went to Muzdalifah at night that's why it was given this name (visited in period at night).

(Very weak Ḥadīth) (394)[1] Abū Alqāsim Aḥabībī said, Abū Al'abbās Al'āṣim said, Abū Adardā' Hāshim ibn Muḥammad ibn (52/B) Yazīd ibn Ya'lā Al'anṣārī said, "Utbah ibn Assakan said, Ismā'īl ibn 'Ayāsh said, Abī Ṣāliḥ via ibn 'Abbās said: "The name of At-Tarwīah was derived from the revealed dream to Ibrāhīm about the slaughtering of his son. The words 'dream' and 'thoughtful and delayed judgment' in Arabic share the root word with At-Tarwīah. Ibrāhīm kept seeing the dream and was sure that it is a revealed dream from Allah on the Day of 'Arafah, so it was named 'Arafah because of the knowledge revealed to Ibrāhīm."

Some scholars stated that it is 'Arafah because people admit their sins on that day. Adam was commanded to perform Ḥajj so he stood on 'Arafāt on the Day of 'Arafah and said: ﴿Our Lord! We have wronged ourselves…﴾

Others stated that 'Arafah is taken from ''arf' which is fragrance, as mentioned in the following verse about paradise: ﴿having made it (with tasty food and nice smell, etc.) to them﴾.

The name of Minah comes from blood, as it is a place which has blood (sacrificial animals). It is filled with blood and filth; it is not like 'Arafāt which

(1) **[394] The assessment of the reliability of the chain of transmitters:**
- The hadith with this chain is fabricated, and it involves the liar Ya'la ibn Ashdaq. I could not find anyone who transmitted this hadith.

has no filth at all, therefore it is clean and was named 'Arafāt and the day is named 'Arafah.

Others stated that it is 'Arafāt because people get to know each other. And others stated that the root word of it means patience. An ‘'ārif’ man is patient, obedient, and humble. A person who endures a lot is ‘'arūf’. A poet said: “I was strongly patient and free… I hold my temper when the coward loses his cool.”

Dhū Arrimah said: “I am very patient ‘'arūf’ when faced with the unbearable.”

(53/A) He was very patient with Allah’s decree. The name 'Arafah is an indication of the patience, humility, and obedience of the pilgrim to constantly pray, endure trouble, and bear with calamities and hold firmly to establishing acts of worship.

﴿Remember Allah﴾ by saying Talbīah and prayers ﴿near the sacred place﴾ which is between the mountain of Muzdalifah at the narrow passage (Ma'zimān) of 'Arafah to Muḥsir (between Minah and Muzdalifah). The two Ma'zimān and al-Muḥsir aren’t part of the sacred place. They are called a ‘sign’ or a ‘Mash'ar which means a sign of the sacred place for pilgrims to pray, stay, sleep, and establish prayers as acts of worship during Ḥajj. Staying at the sacred place is mandatory; the one who leaves this ritual should sacrifice a sheep or goat. The evidence for the obligation is that Prophet Muḥammad (PBUH) stayed in Minah, he said: “Learn your rituals (by seeing me performing them)”

Almufaḍal said: “The sacred ‘sign’ for the sacred house is the similarity to sanctity of the Sacred Mosque and Makkah. The word sacred ‘ḥarām’ comes from the word ‘forbidden’. Allah says: ﴿a rightful share ⌜fulfilled⌝ for the beggar and the poor.﴾ The word for poor is ‘maḥrūm’ which means unable to earn. When something is ‘ḥarām’ it is forbidden to do.

Zuhayr said: “If a brother came to him in need… his money is there not banned from you.”

It is forbidden to commit sins or do anything forbidden in the sacred place. It is al-Mash'ar Alḥarām and Muzdalifah. They were fully explained before. It is also named ‘Aljam'’ which means to gather. It is a place to pray

Maghrib and Eisha together.

‘'ifāḍah’ from 'Arafāt is after the sunset. Pre-Islamic unbelievers used to leave it before the sunset and leave ‘Aljam'’ after the sunrise. They used to say: (53/B) “The mount of Thabīr is lit, it is the time to leave.” Allah, the Almighty revealed His commands to do ‘'ifāḍah’ and ‘Aljam'’ differently.”

Abū Ṣalāḥ narrated via ibn 'Abbās that he looked at people in the day of ‘jam'’ and said: “I saw people at this night who haven’t slept a bit based on their interpretation of the verse: ﴿remember Allah near the sacred place.﴾

﴿and remember Him for having guided you﴾ to His religion and Ḥajj rituals ﴿for surely before this ˹guidance˺ you were astray﴾ you were nothing but unguided. The usage of the light ‘'inna’ is for exclusion like the following verse: ﴿and we think you are indeed a liar.)﴾

A poet said: “May your mother lose you for killing a Muslim… a punishment will befall you for your premeditated murder.”

The poet meant that you have only killed a Muslim.

The letter ‘hā'’ is a pronoun in the end of the word before to refer to guidance or the Messenger. It is an indirect indication to something which wasn’t directly mentioned.

[Qur'ān 2:199]: ﴿Then go forth with the rest of the pilgrims.﴾ Most of the Qur'ān commentators stated that Quraysh, its allies, and the ‘Ḥums’ didn’t use to leave the sacred house to stand on 'Arafāt. They used to stand on Muzdalifah and say: ‘we are God’s people; we stay in the Ḥaram without leaving it; we are not like the rest of people.” They used to feel higher in status than other Arabs who stood on 'Arafāt. They used to say to one another: “Glorify nothing with the Ḥaram. If you glorify something with the Ḥaram, people will belittle your protected status.” They stayed on ‘jam'’ and when people left 'Arafāt, they left the sacred place., which is Muzdalifah. Allah commanded the Muslims to stand on 'Arafāt and leave it with others; it is the legacy of Ibrāhīm and his son, Ismā'īl (PBUT).

Others stated that the addressed people of this verse are all the Muslims ﴿with the rest of the pilgrims﴾ are all the people on ‘jam'’ going to Minah. This meaning is so close to the apparent meaning of the Qur'ān, because ‘'ifāḍah’ from 'Arafāt is undoubtedly before the ‘'ifāḍah’ from ‘jam'’. That’s why it is not reasonable to understand the verse as if it was a command to remember Allah after ‘'ifāḍah’ which is before the ‘'ifāḍah’ from 'Arafāt. The opinion of the vast majority of scholars is that the wordings of the verse are inverted: the pilgrims are commanded to remember Allah after ‘'ifāḍah’ from 'Arafāt, which is the ‘'ifāḍah’ of the rest of the pilgrims.

The people referred to in the verse are all the Arabs excluding the ‘Ḥums’ Alkalbiyy said: “People from Yemen and Rabī'ah.” Aḍaḥāk said: “People is a definition of Ibrāhīm (PBUH) alone.” Allah says: ﴿Or do they envy the people for Allah’s bounties?﴾ the word people is referring to Muḥammad (PBUH) alone. Allah says: ﴿Those whose faith only increased when people said﴾ Nu'aym ibn Mas'ūd Al'ashja'iyy (‘Fear your enemy: they have amassed a great army against you’) Abū Sufyān. The word people can refer to one person if he is followed as a leader or Imam. Allah says: ﴿Abraham was a community who was devoted to Allah﴾ One person was referred to as a nation. There are many examples for this linguistic case.

Azzuhriyy said: “People in this verse are Adam (PBUH). The evidence for this is the recitation of Sa'īd ibn Jubayr: “Then go forth as the one who forgot did.” He added: “The one who forgot is Adam, he forgot the covenant which Allah has entrusted him with.” And Allah knows best. (54/B)

'Abdullah ibn Ḥāmid said, 'Abdūs ibn Alḥusayn said, Muḥammad ibn Idrīs said, Muḥammad ibn Kathīr said, Sufyān said, Al'a'mash said, Alḥakam ibn 'Utaybah via Muqsim via Ibn 'Abbās said: “The Messenger of Allah (PBUH) went forth from 'Arafah while his face beamed tranquility and composure and 'Usamah was riding behind him. He said: “O people, maintain your tranquility as goodness is not tied to riding horses and camels quickly.” Ibn 'Abbās added: “I have never seen the camels and horses going fast until the Prophet (PBUH) reached ‘jam'’”

Alkalbiyy via Abī Ṣāliḥ via Ibn 'Abbās said: "Messenger of Allah (PBUH) appointed Abū Bakr in charge of Ḥajj and commanded him to go with all people to 'Arafāt to stand on it until the sunset. He had to pray Fajr and stand with people in the sacred place then go forth to Minah. When Abū Bakr went forth to 'Arafāt, he passed by 'AlḤums' standing at 'Aljam'', when he passed by them, 'AlḤums' said: 'Where are you going Abū Bakr? Are you going to leave us to join others? This is the place of your forefathers! Do not leave until people of Yemen and Rabī'ah go forth from 'Arafāt.' Abū Bakr followed Allah's command and the Prophet's command. When he reached 'Arafāt, he found people of Yemen and Rabī'ah standing on it (they are the people referred to in the verse), he stood there until the sunset then went forth with people to the sacred place and stood there until he left at the sunrise."

﴿And seek Allah's forgiveness﴾ over there. ﴿Surely Allah is All-Forgiving, Most Merciful﴾ for the pilgrims.

(398)[1] Abū Muḥammad Alḥassan ibn Aḥmad Almakhladiyy said,

(1) **[398] The assessment of the reliability of the chain of transmitters:**

- In its chain, Hafs ibn Umar is weak and Ya'qub ibn Yahya is of unknown status. However, it was narrated by two trustworthy narrators from Ibrahim ibn al-Mundhir from Salih ibn Abdullah ibn Salih, from Ya'qub ibn Yahya. And with the collective evidence, the hadith becomes good (hasan) through other chains.

The authentication of Hadith:

- Ibn Majah narrated it in his book on Hajj, in the chapter on the virtue of the supplication of the pilgrim (2892). And al-Tabarani narrated it in "Al-Mu'jam al-Awsat" 6/246 (6311), and Ibn Bashran in "Al-Amali" (p. 101) (204), and al-Bayhaqi in "Al-Sunan al-Kubra" 5/262, and in "Shu'ab al-Iman" 3/476 (4106), all through the narration of Muhammad ibn Ali al-Sa'igh, both from Ibrahim ibn al-Mundhir. They all said: Salih ibn Abdullah, the mawla (freed slave) of Bani 'Amir, narrated to us from Ya'qub ibn Yahya.
- Al-Tabarani said: This hadith was only narrated by Salih ibn Abdullah from Ya'qub ibn Abbad, and Ibrahim ibn al-Mundhir narrated it exclusively.
- "Al-Mu'jam al-Awsat" 6/247.
- Al-Bayhaqi said: Salih ibn Abdullah narrated it exclusively, and he is not strong.
- "Shu'ab al-Iman" 3/476.
- Al-Busiri said: The chain is weak. Salih ibn Abdullah said about it: "The hadith is rejected."

Abū Bakr Muḥammad ibn Ḥamdūn ibn Khaled said, Masrūr ibn Nūḥ said, Ibrāhīm ibn Almundhir said, Ḥafṣ ibn 'Umar said, Ya'qūb ibn Yaḥīā ibn 'abbād

- "Masbah al-Zujaja" 2/27 (1020).
- It was also narrated by al-Nasa'i in his book on Hajj, in the chapter on the virtue of Hajj 5/113, Ibn Khuzaymah in his "Sahih" 4/130 (2511), Ibn Hibban in his "Sahih" as mentioned in "Al-Ihsan" 9/5 (3692), and al-Hakim in "Al-Mustadrak" 1/608. Al-Hakim said: "This is a hadith that is authentic according to the conditions of Muslim and they did not narrate it." Al-Dhahabi and al-Bayhaqi agreed with him, as well as in "Shu'ab al-Iman" 3/475 (4103), all through the narration of Ibn Wahb from Makhrama ibn Bukayr from his father from Suhayl ibn Abi Salih, from his father, with the wording: "The delegation of Allah is three: the warrior, the pilgrim, and the one who performs 'Umrah."
- The hadith has corroborating narrations, including:
- 1- The hadith of Ibn Umar, narrated by Ibn Majah -in the previous context- (2893), Ibn Hibban in his "Sahih" as mentioned in "Al-Ihsan" 10/474 (4613), and Al-Tabarani in "Al-Mu'jam Al-Kabir" 12/422 (13556), all through the route of Imran bin 'Uyaynah who said: Attah bin As-Sa'ib narrated to us from Mujahid, from Ibn Umar in a similar manner (Marfu').
- Al-Busiri said: This is a good chain, but there is a difference regarding Imran.
- 2- The hadith of Abdullah bin Amr, narrated by Al-Fakihi in "Akbar Makkah" 1/415 (898), Ibn Adi in "Al-Kamil" 6/197, Al-Bayhaqi in "Shu'ab Al-Iman" 3/475 (4104), and Tamam Al-Razi in "Fawaidih" (refer to "Al-Rawd Al-Basim" 2/28 (597)), all through the route of Muhammad bin Abi Humayd Al-Ansari from Amr bin Shuayb, from his father, from his grandfather in a similar manner (Marfu'), and there is an additional narration.
- The chain is weak, as it includes Muhammad bin Abi Humayd, who is weak, as will be mentioned.
- Abu Hatim said in "Al-Ilal" 1/298: This hadith is rejected.
- 3- The hadith of Jabir, narrated by Al-Fakihi in "Akbar Makkah" 1/418 (905), Al-Bazzar in "Al-Bahr Al-Zakhkhar" (refer to "Kashf Al-Astar" 2/39 (1153)), and "Mukhtasar Zawaid Musnad Al-Bazzar" by Al-Hafiz Ibn Hajar 1/439 (736), through the route of Muhammad bin Abi Humayd from Muhammad bin Al-Munkadir, from Jabir in a similar manner (Marfu'). Al-Bazzar said: We don't know this narration from Jabir except through Ibn Al-Munkadir, and Talhah bin Umar and Muhammad bin Abi Humayd also narrated it from him.
- Al-Mundhiri said in "Al-Targhib wa al-Tarhib" 2/167: Its narrators are trustworthy.
- Al-Haythami said in "Majma' Al-Zawaid" 3/211: It is narrated by Al-Bazzar and its narrators are trustworthy.
- I say: Its chain is weak due to the presence of Muhammad bin Abi Humayd, who is weak, as mentioned earlier, but it gains strength from what precedes it.

ibn 'Abdullah ibn Azzubayr via Abī Ṣāliḥ Assamān via Abū Hurayrah said, Prophet Muḥammad said: "The performers of Ḥajj and 'Umrah are Allah's special visitors. If they ask Allah for something, He accepts, and if they ask for forgiveness, He forgives."

(399)[1] Aḥmad ibn 'Ubay said, Manṣūr ibn Muḥammad said, Muḥammad

(1) [399]Evaluation of the chain of narrators:
- In its chain of narrators, the compiler's sheikh and his sheikh were not mentioned by aby any criticism or praise. However, Muhammad ibn al-Fadl, Jabir, and Shurayk are weak, and Shurayk, though truthful, makes many mistakes. The hadith is also considered Mursal (a type of hadith with an incomplete chain of narrators).

The authentication of Hadith:
- Narrated by Ibn Abi Shaybah in his Musannaf (5/107, 12788) from Shurayk.
- Refer to "Nasb al-Raya" by al-Zayla'i (3/85).
- Narrated by Abu al-Qasim al-Asbahani in "al-Targhib wa al-Tarhib" (2/19, 1065) through Shiban ibn Abdul Rahman from Jabir.
- Narrated by al-Bazzar in his Musnad (see "Kashf al-Astar" 2/40, 1155), Ibn Khuzaymah in his Sahih (4/132, 2516), Ibn Adi in "al-Kamil" (4/13), and al-Hakim in "al-Mustadrak" (1/609). Al-Hakim said it is authentic according to the criteria of Muslim, but neither he nor al-Dhahabi mentioned it. Al-Bayhaqi also narrated it in "al-Sunan al-Kubra" (5/261) and "Shu'ab al-Iman" (3/477, 4112), all through Husayn ibn Muhammad al-Marwazi.
- Narrated by al-Tabarani in "al-Mu'jam al-Saghir" (2/236, 1089) and "al-Mu'jam al-Awsat" (8/266, 8594), and al-Khatib in "Tarikh Baghdad" (13/269) through Ali ibn Shabrama, both from Shurayk, from Mansur, from Abu Hazim, from Abu Hurairah in a Marfu' form.
- Al-Tabarani said: This hadith is only narrated from Mansur through Shurayk. (Al-Mu'jam al-Awsat)
- Ibrahim ibn Sa'id al-Jawhari said: I don't consider Shurayk except unreliable, and his doubt lies in the hadith of Mansur from Abu Hazim, from Abu Hurairah: "Whoever performs Hajj and does not have sexual relations..."
- Refer to "al-Kamil" by Ibn Adi (4/13).
- Al-Haythami said: It is narrated by al-Bazzar and al-Tabarani in "al-Saghir," and in it is Shurayk ibn Abdullah al-Nakha'i, who is trustworthy but has some discrepancies, and the rest of the narrators are from the reliable narrators. (Majma' al-Zawa'id 3/211)
- Ibn Hajar said: I say it has a good chain of narrators.
- ((Mukhtasar Zawa'id Musnad Al-Bazzar)) 1/439.
- I say: Husayn ibn Muhammad is trustworthy. ((Taqrib al-Tahdhib)) by Ibn Hajar (1345). However, it is not mentioned that he narrated from Shurayk before Shurayk

ibn Alfaḍl said, Ibrāhīm ibn Yūsuf said, Wakī' via Sharīk via Jābir via Mujāhid said, Prophet Muḥammad (PBUH) said: **"O Allah, forgive the pilgrim and the ones who the pilgrim asks forgiveness for."**

(Unknown narrator) (400)[1] Abū 'Uthmān Sa'īd ibn Muḥammad ibn Muḥammad ibn Ibrāhīm said, Abū Alqāsim ibn Ja'far ibn Mulā'ib said, Abū Alḥassan via Shādhān said, I heard 'Aliyy ibn 'Abd Al'azīz said: "In one of the years, I was with Abī 'Ubayd Alqāsim ibn Sallām and when we reached the specified place for staying, I went to the corner of the mountainside. I cleansed myself and forgot my provision over there, then I reached the two narrow passages, Abū 'Ubayd said: 'Why don't you buy butter and dates for us?' I went out to buy the butter and dates but I remembered my provision, so I returned back to take it. I was appalled by a great number of apes and pigs and other animals inside the valley. When I returned, I saw the same scene of the animals so I entered upon 'Aliyy Abī 'Ubayd right before dawn to tell him about the apes and pigs. He said: 'These are the sins of the sons of Adam; they left them and moved forward.'"

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assumed the position of the Judge of Kufa, so the chain of narration is weak, especially with Shurayk's uniqueness and disagreement in it. There is evidence from the statement of Umar ibn Al-Khattab, may Allah be pleased with him. It was narrated by Ibn Abi Shaybah in his ((Musannaf)) 5/107 (12787), from Abdul Salam ibn Harb, from Layth, from Mujahid, who said: Umar said so. And there is an addition in it.

- See ((Nasb al-Rayah)) 3/85.
- Moreover, it was narrated by Masdud who said: Hammad ibn Zaid narrated to us, from Layth ibn Abi Sulaym, from Al-Muhajir, who said: Umar said so.
- ((Al-Matalib al-'Aliyah)) 2/59 (1310).
- Al-Busiri said: It was narrated by Masdud, and in its chain is Layth ibn Abi Sulaym, and the majority consider him weak: ((Ittihaf al-Khairah)) 3/265 (2713).

(1) **[400] The assessment of the reliability of the chain of transmitters:**

- It includes Abu Al-Hasan ibn Shadhan, but it is not clear who he is.

The authentication of Hadith:

- Al-Bayhaqi narrated it in ((Shu'ab al-Iman)) 3/467 (4083) from Al-Hakim, who said: I heard Umar ibn Ja'far al-Basri saying: I heard Abu Al-Qasim ibn Muni' saying: I heard my grandfather Ahmad ibn Muni' saying: I performed Hajj one year, and I accompanied Abu 'Ubayd Qasim ibn Salam with a similar story.

[Qur'ān 2:200]: ﴿When you have fulfilled your sacred rites﴾ (55/B): When you finish your pilgrimage and sacrifice animals. The word for rites in Arabic has other derivatives like the verb, the cognate accusative, and the noun, for example the object of sacrifice, the rites, and the place in which the sacrifice is offered (Mansak) like 'Mashraq' or sunrise. The verb used for a person who offers acts of worship is 'Nasak' and 'Nāsik' and the cognate accusative is 'Nasaka and Naskan'.

Abū 'Amr merges the two letters of 'kāf' in all over the Qur'ān, such as 'salakakum' it is read 'Salakum'. A poet said: "No one has a share of my love towards you… I cannot treat others like the one who granted his favors to me" (the poet used one 'kāf' for the word share 'Shārak')

﴿remember Allah as you used to praise your forefathers﴾ Qur'ān commentators stated that Arabs used to finish their rituals of Ḥajj then start talking about the good traits of their forefathers at the Sacred Mosque. A man may say: "My father used to show great generosity to guests, provide the impoverished with food, slaughter camels, pay the debts off for the needy and unsheathe the sword to the faces of enemies, etc." They were boasting about their forefathers so Allah the Almighty commanded them to remember Him: 'Remember me because I am the one who poured my favors upon you and your forefathers.'

Assudiyy stated that the Arabs used to finish their rituals then stay at Minah. A man may pray as follows: "O Allah my father was a very generous man and a wealthy man, so provide me like him." The man never remembers Allah the Almighty; he only remembers and mentions his father and specifically asks for this fleeting world. Therefore, Allah revealed this verse.

Ibn 'Abbās, 'Aṭā', Arrabī', and Aḍaḥāk stated that it is a command for people to remember Allah as small children mention their fathers. The first words of the baby are repeated constantly, such as baba and mama. (56/A)

(401)[1] Alḥusayn ibn Muḥammad ibn Alḥusayn ibn 'Abdullah said, 'Abdullah ibn Yūsuf ibn Aḥmad ibn Mālik said, Muḥammad ibn Mūsā Alhawlāniyy said, Zayd ibn Akhzam said, Mu'ādh ibn Hishām said, my father via 'Amr ibn Mālik via Abī Aljawzā' said, I asked Ibn 'Abbās about ﴿remember Allah as you used to remember your forefathers, or even more passionately﴾ and the fact that a man may spend a whole day without mentioning his father's name. Ibn 'Abbās responded: 'That's not the case. It is that you feel angered by sins for the sake of Allah more than your anger for your parents if they were insulted.'"

(402)[2] Alḥusayn ibn Muḥammad said, Aḥmad ibn Ibrāhīm ibn Shādhān said, 'Umar ibn Aḥmad Alqaṭān said, Muḥammad ibn Ismā'īl said, Wakī' said, Muḥammad ibn Abī Ḥumayd said, Muḥammad ibn Ka'b Alquraẓiyy stated that the verse means: 'Remember Allah as your fathers remember you.', ﴿or even more passionately﴾ remember Allah more than your parents. It is linguistically equivalent to ﴿like a rock or even harder﴾ and ﴿Allah should be feared-or even more﴾

''ashad' is 'manṣūb'. Al'akhfash said: "Remember him more". Azajāj said: "The word is considered in a place of 'majrūr' but it is a diptote noun as it is an adjective on the standard ''af'al'." The remembrance 'dhikran' is manṣūb because it is an accusative of specification.

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(1) **[401] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, there is Abdullah ibn Yusuf, for whom I did not find a biography, and Muhammad ibn Musa Al-Halwani, who was not mentioned with any criticism or praise, and it was narrated by Ibn Abi Hatim with a good chain of narrators.

The authentication of Hadith:

- Ibn Abi Hatim narrated it in his ((Tafsir al-Qur'an al-'Adhim)) 2/355 (1869) from his father, who said: Ibrahim ibn Muhammad ibn 'Ararah informed us, who said: Mu'adh ibn Hisham narrated to us with a similar wording.
- And Ibrahim ibn Muhammad is trustworthy.
- ((Taqrib al-Tahdhib)) by Ibn Hajar (238), so the chain of narration is good because of Mu'adh ibn Hisham and Amr ibn Malik.
- And it was attributed to Ibn Mandhir by Al-Suyuti in ((Ad-Durr al-Munthur)) 1/417.

(2) **[402] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, and Muhammad bin Abi Hameed is weak. As for the narration, I did not find its source mentioned. Al-Fakihi narrated it in his book "Akhbar Makkah" (4/148, 2478), and Ibn Abi Hatim in his book "Tafsir al-Quran al-'Adheem" (2/356, 1872) from 'Ikrimah.

﴿There are some who say﴾ during Ḥajj ﴿Our Lord! Grant us ˹Your bounties˺ in this world﴾ grant us camels, cows, sheep, goats, and servants." Anas ibn Mālik said: "They used to go naked around the Ka'bahh and say: 'O Allah, grant us rain and victory, and provide us and our families with safety and good health.'" (56/B) Qatādah said: "This is the slave of the limited provisions of this word. He spent money, exerted effort, and got overwhelmed only for and by this world, ﴿but they will have no share in the Hereafter.﴾

[Qur'ān 2:201]: ﴿Yet there are others who say, ﴿Our Lord! Grant us the good of this world﴾ those are the Prophet (PBUH) and the believers.

Scholars had different opinions concerning the two good things the believers are asking for.

'Aliyy ibn Abī Ṭālib said: "good in this world is the good, beautiful wife. The good in the hereafter is the maidens with gorgeous eyes (Ḥūr). the punishment of hellfire is the bad wife." Alḥassan said: "The good in this life is knowledge and worship. The good in the hereafter is Paradise." Assudiyy and ibn Ḥayān said: "The good in this world is extensive, permissible provisions and good deeds. The good in the hereafter is the ease of judgment in the next world and entering Paradise." It is also said that good in this life is success and protection from sin. And good in the hereafter is survival and mercy. It is also said that good in this world is good children and good in the hereafter is being in the company of Prophets. Others said that good in this life is money and bounty and good in the hereafter is the perfection of Allah's bounty by being protected from hell and entering Paradise. Others stated that good in this world is religiosity and certitude and good in the hereafter is meeting righteous people and pleasure. Others also stated that good in this life is staying firm with belief and good in the hereafter is protection from punishment and content. Other scholars said that good in this world is sincerity and good in the hereafter is survival. Others stated that good in this life is the pleasure of doing good deeds and good in the hereafter is the pleasure of seeing Allah. Qatādah said: "Protection in this world and in the hereafter."

(57/A) the evidence for this interpretation is (403)[1] 'Abdullah ibn Ḥāmid Alwazān said, Muḥammad ibn Ja'far said, 'Aliyy ibn Ḥarb said, 'Abdullah ibn Bakr said, Ḥumayd via Thābit Al-banāniyy via Anas ibn Mālik and Alḥusayn ibn Muḥammad ibn Alhussen said, Hārūn ibn Muḥammad ibn Hārūn said, Alḥassan ibn 'Aliyy Asīsariyy said, Yazīd ibn Hārūn said, Ḥumayd via Anas said: "The messenger of Allah (PBUH) visited a sick person who was in a very weak condition and asked: 'Have you been asking Allah about something?' the man responded: 'I said: 'O Allah if you were to punish me in the hereafter, then let me receive the punishment in this world.' Prophet Muḥammad (PBUH) said: **"Glory be to Allah! you have no power to take that upon yourself. It was better for you to say: 'O Allah grant us good in the world and good in the Hereafter, and save us from the torment of Fire.'**

(1) **[403] The assessment of the reliability of the chain of transmitters:**
- In its chain, the sheikh of the compiler is mentioned without any criticism or praise. The hadith is mentioned in authentic chains from Hameed. The chain of narrators is as follows: Abu Nuaim narrated it in his book "Hilyat al-Awliya" (2/329) through the narration of Harith bin Abi Usamah. Imam Ahmad also narrated it in his book "Musnad" (3/107, 12049) through the narration of Abdullah bin Bakr. Muslim narrated it in his book on remembrance and supplication, in the chapter on the dislike of hastening punishment (2688, 23). Imam Ahmad also narrated it in his book "Musnad" (3/107, 12049). Yahya bin Sa'id mentioned it as an addition in Ibn al-Mubarak's book "Al-Zuhd" (346, 973) through the narration of Ibn Abi 'Adi. Al-Nasai narrated it in his book "Amal al-Yawm wal-Laylah" (303, 1061), and Ibn Hibban narrated it in his book "Sahih" as mentioned in "Al-Ihsan" (3/217, 936) through the narration of Khalid bin al-Harith. Al-Tirmidhi narrated it in his book on invocations, in the chapter on the recitation of tasbih with the hand (3487) and said: "It is a good and authentic hadith in this context" through the narration of Sahl bin Yusuf. Ibn Hibban also narrated it in his book "Sahih" as mentioned in "Al-Ihsan" (3/221, 941) through the narration of Bishr bin al-Mufaddal. Al-Tabarani narrated it in his book "Ad-Du'a" (3/1703, 2016) through the narration of Muadh bin Muadh. Al-Tahawi mentioned it in his book "Sharh Mushkil al-Athar" (5/291, 2048), and Al-Baghawi mentioned it in his book "Ma'alim at-Tanzil" (1/232), both through the narration of Muhammad bin Abdullah al-Ansari, all of them narrating from Hameed in a similar manner. Muslim also narrated it in the previous context (2688, 24), Imam Ahmad in his book "Musnad" (3/288, 14067), Abu Ya'la in his book "Musnad" (6/227, 3511), Al-Tabarani in his book "Ad-Du'a" (3/1704, 2017), and Al-Bayhaqi in his book "Ad-Du'awat al-Kabir" (183, 258), all through the narration of Hammad bin Salamah from Thabit bin Hameed.

The Prophet prayed to Allah for the man's recovery and his supplication was accepted."

(405)[1] Abū 'Abdullah ibn Fanjawīh Adaynūriyy said, Mūsā ibn Muḥammad ibn 'Aliyy said, Alḥassan ibn 'Alwīah Alqaṭān said, Ismā'īl ibn 'īsā said, Almusayib said, 'Awf said about this verse: "The one who received Islam, Qur'ān, a family, money, and a child, is considered someone who was granted the good in this life and in the hereafter."

Abū 'Abdullah said, Aḥmad ibn Ja'far ibn Ḥamdān said, Yūsuf ibn 'Abdullah ibn Māhān said, Mūsā ibn Ismā'īl said, Hammād said, Thābit said that all of them asked Anas ibn Mālik to pray for them so he said: "O Allah grant us good in the world and good in the Hereafter, and save us from the torment of Fire." They said: 'add more prayers' Anas repeated the same prayer so they asked again: 'add more prayers' Anas responded: "What prayers do you want better than the good of this world and the hereafter? Prophet Muḥammad (PBUH) used to say this prayer a lot: "O Allah grant us good in the world and good in the Hereafter, and save us from the torment of Fire."

(407)[2] Abū Muḥammad Almikhladiyy said, 'Abdullah ibn Muḥammad ibn Muslim said, Yūnus ibn 'Abd Al'a'lā said, Ibn Wahb said that he heard Sufyān Athawriyy explain the good of this world as the permissible, good provision and knowledge and the good of the hereafter is Paradise.

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(1) **[405] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, Al-Musayyab bin Shareek is considered abandoned (Matruk).

The authentication of Hadith:
- Ibn Hajar attributed it solely to Ath-Tha'labi.
- Fath Al-Bari (Vol. 11, p. 192).

(2) **[407] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- It was narrated by At-Tabari in his book "Jami' Al-Bayan" 2/300 from Yunus ibn Habib.
- Moreover, Ibn Hajar attributed it to Ibn Muzhir.
- "Fath Al-Bari" 11/192.
- Ibn Abd Al-Barr also mentioned it in his book "Jami' Bayan Al-'Ilm Wa Fadlih" 1/230 (254).

Mujāhid via Ibn 'Abbās said: "At the Yemeni corner (of the Ka'bahh), there is an angel standing since the beginning of creation of the Heavens and the Earth. He says: ''Āmīn' When you pass by him say: "O Allah grant us good in the world and good in the Hereafter, and save us from the torment of Fire." Ibn Jurayj said: "I was told that Muslims were recommended to repeat "O Allah grant us good in the world and good in the Hereafter, and save us from the torment of Fire" more than other prayers in the specified place of standing."

[Qur'ān 2:202]: ﴿It is they who will receive a reward for the good they have done﴾ goodness, reward, and supplications to receive good deeds.

Juwaybir said, Aḍaḥāk said, Ibn 'Abbās stated that a man went to the Prophet (PBUH) and asked: 'O Prophet of Allah, my father passed away but he hasn't performed pilgrimage, can I perform Ḥajj for him?' The Prophet said: "Don't you think that if your father owed a debt, would you pay it off?' The man said: 'Yes.' He said: 'The debt owed to Allah is more deserving of being paid off' The man asked: 'Will I receive good deeds?' Allah, the Almighty revealed: (58/A) ﴿It is they who will receive a reward for the good they have done﴾ the reward of performing Ḥajj for the deceased father will be given to both the father and the son.

(408)[1] 'Abdullah ibn Ḥāmid Alwazān said, Muḥammad ibn Ya'qūb said,

(1) **[408] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, Abdullah bin Hamid is not mentioned with any criticism or praise, and there is a disagreement because those who narrated from Hisham did not mention Abdullah bin Abbas. However, the hadith is transmitted through authentic chains from Ibn Abbas.

The authentication of Hadith:

- Narrated by Al-Nasa'i in the book of Hajj rituals, in the chapter of a man performing Hajj on behalf of a woman 5/119. Also in the book of Adab al-Qada', in the chapter of disagreement concerning Yahya bin Abi Ishaq 8/229 (5394), through the route of Yazid bin Harun. Additionally, narrated by Al-Tabarani in "Al-Mu'jam Al-Kabeer" 18/295 (758), through the route of Al-Fadl bin 'Iyad, both from Hisham bin Hassan, from Muhammad bin Sirin, from Yahya bin Abi Ishaq, from Sulayman bin Yassar, from Al-Fadl bin Abbas, without mentioning Abdullah bin Abbas.
- There was a disagreement concerning Yahya bin Abi Ishaq.
- Narrated by Al-Nasa'i in the book of Adab al-Qada', in the chapter of mentioning the

Alḥassan ibn 'Aliyy ibn 'Affān said, Muḥāḍir said, Hishām via Muḥammad via Yaḥīā

disagreement concerning Yahya bin Abi Ishaq 8/229 (5395), and Imam Ahmad in his Musnad 1/212 (1813), through the route of Shu'bah, from Yahya bin Abi Ishaq, from Sulayman bin Yassar, from Al-Fadl bin Abbas. Al-Nasa'i said: Sulayman did not hear from Al-Fadl bin Abbas.

- Narrated by Al-Nasa'i in the book of Hajj rituals, in the chapter of comparing Hajj to fulfilling a debt 5/118, and in the book of Adab al-Qada', in the chapter of mentioning the disagreement concerning Yahya bin Abi Ishaq 8/229 (5363). It was also narrated through his route by Ibn Bashkuwal in "Al-Ghawamis wal-Mubhamat" 2/532 (515), Imam Ahmad in his Musnad 1/359 (3378), and Abu Ya'la in his Musnad 12/82 (6717), all through the route of Hisham. There was a disagreement concerning Hisham as well. According to Al-Nasa'i, it is narrated from Abdullah bin Abbas that a man... According to Ahmad... from Abdullah bin Abbas or Al-Fadl bin Abbas. According to Abu Ya'la... from Abdullah bin Abbas, from Al-Fadl.
- Narrated by Imam Ahmad in his Musnad 1/359 (3377) from Ismail bin Ali. And he said... One of my two sons, either Al-Fadl or Abdullah, narrated to me.
- In Al-Musnad, Hisham ibn Al-Nadr is reported to have said... through the narrators Ubaidullah ibn Abbas or Al-Fadl ibn Abbas. It is also reported by Ad-Darami in his Sunan, narrated by Hammad ibn Zaid, who said... that Al-Fadl ibn Abbas or Ubaidullah ibn Abbas informed me. Ibn Hibban reported it in his Sahih, as mentioned in Al-Ihsan, vol. 9, p. 302 (3990), through the narration of Hammad ibn Salamah, who said... on the authority of Abdullah ibn Abbas. All of them narrated it from Yahya ibn Abi Ishaq.
- Ibn Hajar mentioned that the narrators differed about Yahya ibn Abi Ishaq, whether the inquirer was a man or a woman, and they also disagreed on the chain of narrators and the wording. As for the wording, Hisham said that a man asked and mentioned, "My father passed away." Ibn Sirin said that a man came and said, "My mother is an old woman." Ibn Al-A'la said, "My father or mother." However, all of them contradicted Muammar's narration from Yahya ibn Abi Ishaq, who said in his narration, "A woman asked about her mother."
- It is reported by Al-Bukhari in the book of Hajj, in the chapter on the obligation and virtue of Hajj (1513), and in the book of hunting rewards, in the chapter on a woman performing Hajj on behalf of a man (1854). It is also reported by Muslim in the book of Hajj, in the chapter on Hajj performed on behalf of an elderly or disabled person (1334, 1335), by Abu Dawood in the book of rituals, in the chapter on a person performing Hajj on behalf of another (1809), by At-Tirmidhi in the book of Hajj, in the chapter on what is mentioned about Hajj performed on behalf of a deceased or elderly person (928), and by An-Nasa'i in the book of Hajj rituals, in the chapter on a woman performing Hajj on behalf of a man (5/118-119, 2641, 2642). It is also reported by Ibn Majah in the book of rituals, in the chapter on performing Hajj on behalf of a living person who is unable (2909), all of them through various chains, from Ibn Shihab Az-Zuhri, from Sulaiman ibn Yasar, from Abdullah ibn Abbas,

ibn Abī Isḥāq via Sulaymān ibn Yassār via 'Abdullah ibn 'Abbās via Alfaḍl ibn 'Abbās who was riding behind Prophet Muḥammad (PBUH): "A man said 'O Messenger of Allah! My mother is an old woman and she cannot sit firmly on the saddle. If I tie her, I fear that I may kill her. Can I perform Ḥajj for her?' The Messenger of Allah said: 'Don't you think that if your mother owed a debt, would you pay it off?' He said: 'Yes.' The Prophet said: 'Then perform Ḥajj on behalf of your mother.'"

(409)[1] Alḥusayn ibn Muḥammad ibn Fanjawīh said, 'Ubayd Allah

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who said, "Al-Fadl ibn Abbas narrated it to me in a similar manner," and in some narrations, it is reported from Abdullah ibn Abbas, from Al-Fadl ibn Abbas.
- Ibn Hajar stated that all the narrations unanimously agreed, based on the chain from Ibn Shihab, that the inquirer was a woman and she asked about her father. However, based on the overall compilation of these narrations, it appears to me that the inquirer was a man, and his daughter was with him.
- See: Fath al-Bari, vol. 4, p. 68.

(1) **[409] The assessment of the reliability of the chain of transmitters:**
- In its chain, I did not find any criticism or praise, and Ziyad bin Sufyan is unknown.

The authentication of Hadith:
- Al-Bayhaqi narrated it in "Al-Sunan al-Kubra" 5/180 through the route of Dawud bin Al-Husayn al-Bayhaqi, who said: Qutaybah informed us about it.
- Ibn Shahin narrated it in "Al-Targhib fi Fadail al-A'mal" (p. 296) (329) through the route of Muhammad bin Yahya al-Fasawi, who said: Zajir bin Al-Silat informed us similarly.
- Al-Muttaqi al-Hindi attributed it in "Kanz al-Ummal" (12344) solely to Al-Bayhaqi.
- And Al-Bayhaqi said: Ziyad bin Sufyan is unknown, and the chain is weak.
- "Al-Sunan al-Kubra" 5/180.
- Al-Busiri said -speaking about the hadith of Jabir that follows-: He has another supporting narration from the hadith of Anas, narrated by Al-Hakim and through him Al-Bayhaqi, and in its chain is Ziyad bin Sufyan, who is unknown, and the chain is weak.
- "It-haf al-Khira" 3/164 (2450).
- Al-Daraqutni narrated it, saying: Ibrahim bin Muhammad bin Yahya informed us, he said: Muhammad bin Sulayman bin Fares informed us, he said: Al-Hasan bin Al-Ala' al-Basri informed us, he said: Muslimah bin Ibrahim informed us, he said: Hisham bin Sa'id narrated to us from Sa'id, from Qatadah, from Anas, who said: The Messenger of Allah (peace be upon him) said: "There is a Hajj for the deceased, a Hajj for the one who performs Hajj on behalf of another, a Hajj for the pilgrim, and a Hajj for the guardian."
- "Al-Lal al-Masnu'a" by Al-Suyuti 2/131, and I did not find it in "Al-Sunan" by Al-

ibn Muḥammad ibn Shanabah said, Muḥammad ibn 'Aliyy ibn Sālim Alhamadāniyy said, 'Abd Aṣṣamad ibn Sulaymān Abū Bakr Albalkhiyy said, Qutaybah said, Zājir ibn Aṣalt Al-Baṣriyy via Zīād ibn Sufyān via Abī Salamah via Anas that Prophet Muḥammad (PBUH) said about a man who stipulated a performance of Ḥajj in his Will: **'He will receive the reward of four pilgrimages: the one he wrote in the Will, the one he performed, the one which the performer performed, and the one who commanded to perform it.'"**

Daraqutni.

- And Al-Mu'allimi al-Yamani said: In its chain is Al-Hasan bin Al-Ala' al-Basri, perhaps it is Al-Hasan bin Al-Ala' bin Al-Qasim mentioned in "Al-Lisan" and above him are two men whose status is unclear to me. Hashiyah "Al-Fawa'id al-Majmu'a" (p. 108).
- Al-Albani said: As for the two individuals mentioned above, I did not find any mention of them in the biographical books that I have.
- "Silsilat al-Ahadith al-Da'ifah" (Volume 4, page 446, Hadith 1979).
- However, it has been narrated in meaning from the hadith of Jabir.
- It was narrated by Al-Harith bin Abi Usama in "Musnad" as mentioned in "Baghiyat al-Bahith 'an Zawaid Musnad al-Harith" (page 122, 352), and by Abu al-Shaykh in "Tabaqat al-Muhaddithin bi Isbahān" (Volume 2, page 367, Hadith 294), and by Ibn 'Adi in "Al-Kamil" (Volume 1, page 342), and by Al-Bayhaqi in "Al-Sunan al-Kubra" (Volume 5, page 180), and in "Shu'ab al-Iman" (Volume 3, page 480, Hadith 4123), and by Ibn al-Jawzi in "Al-Mawdu'at" (Volume 2, page 603, Hadith 1173). All of them through the route of Ishaq bin Bashir, from Abu Ma'shar, from Muhammad bin al-Munkadir, from Jabir who said: The Messenger of Allah, may peace be upon him, said: "Verily, Allah the Exalted admits three to Paradise with a single Hajj: the deceased, the Hajj performed on his behalf, and the one who facilitates it," meaning the guardian.
- And Ibn al-Jawzi said: This is a hadith that is not authentic from the Messenger of Allah, may peace be upon him, and the one accused in it is Ishaq bin Bashir, who is counted among those who fabricate hadiths.
- "Al-Mawdu'at" (Volume 2, page 603).
- It was also narrated by Ibn 'Adi in "Al-Kamil" (Volume 7, page 54), and through its route Al-Bayhaqi in "Shu'ab al-Iman" (Volume 3, page 480, Hadith 4123), from Al-Mufaddal al-Jundi who said: Salamah bin Shabib informed us, who said: 'Abd al-Razzaq informed us, from Abu Ma'shar with a similar narration.
- Al-Busiri said: It was narrated by Al-Harith and Al-Bayhaqi with a weak chain due to the weakness of Abu Ma'shar, whose name is Najih bin 'Abd al-Rahman al-Madani.
- "It-haf al-Khairah" (Volume 3, page 163, Hadith 2448).

Sa'īd ibn Jubayr stated that a man came to Ibn 'Abbās to ask: "I rented a ride to someone under the condition that he performs Ḥajj. Will I receive a reward for this? Ibn 'Abbās said: 'You are among those who Allah said: ﴿It is they who will receive a reward for the good they have done.﴾

﴿Surely Allah is swift in reckoning.﴾ Allah doesn't need to calculate, reflect, deliberate or analyze. Alḥassan said: "His reckoning is faster than the glimpse of an eye. It was narrated that Allah, the Almighty judges people in a short time like the time it takes to milk a goat. Other scholars stated that Allah judges all people as if He is only judging one person. (58/B) The reckoning includes letting the servant of Allah know the magnitude of reward for or against their good and bad deeds. Allah reminds them of all what they forgot about. The evidence for this is: ﴿On the Day Allah resurrects them all together, He will then inform them of what they have done. Allah has kept account of it all, while they have forgotten it.﴾

[Qur'ān 2:203]: Allah says: ﴿And remember Allah﴾ saying Allahu Akbar after daily prayers and at the Jamarāt with each pebble and in other times. ﴿during ˹these˺ few days﴾ the Tashrīq days: Minah, throwing Jamarāt, and the known 'appointed' days are the ten days of Dhūl Ḥijjah.

(410)[1] Ibn Fanjawīh said, Muḥammad ibn Almuẓafar said, 'Aliyy ibn

(1) **[410] The assessment of the reliability of the chain of transmitters:**
- Its chain is reliable, including Ali bin Ismail and Ibn Ajlan, who are truthful.

The authentication of Hadith:
- It was mentioned from Ibn Umar by Al-Hawfi in "Al-Burhan fi Tafsir al-Quran" 3/91A, and by Ibn Al-Jawzi in "Zad al-Masir" 1/218. However, Ibn Mundhir narrated it in "Al-Awsat" 4/298 (2193-2194) through Haywah bin Shurayh and Jurayr, both narrating from Muhammad bin Ajlan. However, it is mentioned in his narration: the known days, the day of sacrifice, and the two days after it, and the counted days are the three days, excluding the day of sacrifice. In the second narration: the counted days are the three days of Tashreeq.
- It was attributed to Al-Furai'abi, Ibn Abi Dunya, and Ibn Abi Hatim, as mentioned by Al-Suyuti in "Ad-Durr al-Munthur" 1/420, 4/640.
- And it was mentioned in the second saying from Ibn Umar: Ibn Abi Hatim, Al-Jassas, and Al-Nahhas.
- Refer to "Tafsir al-Quran al-Adhim" by Ibn Abi Hatim 2/267, "Ahkam al-Quran" by Al-Jassas 1/316, "Ma'ani al-Quran" by Al-Nahhas 1/144.

Ismā'īl said, 'Amr ibn 'Aliyy said, Yaḥīā ibn Sa'īd said, Ibn 'Ajlān via Nāfi' via Ibn 'Umar stated that the few days are three days: the day of sacrificing animals and the two following days.

(411)[1] Abū 'Abdullah Alḥusayn ibn Muḥammad ibn Alḥusayn Athaqafiyy said, Abū Bakr ibn Mālik Alqaṭī'iyy said, Bishr ibn Mūsā said, Abū 'Abdurraḥmān 'Abdullah said ibn Yazīd Almuqri' said, Abū Ḥanīfah via Hammād via Ibrāhīm stated that ﴿And remember Allah during ˹these˺ few days﴾ are the ten days of Dhūl Ḥijjah and the appointed days are 'the days of sacrificing animals' ''Ayām Annaḥr'.

The soundest of all opinions is that the few days are the days of Tashrīq; this is the opinion of the vast majority of scholars. The evidence for this is ﴿Whoever departs swiftly on the second day is not sinful﴾ the numbers are related to the days of Tashrīq. Azajāj said: "The word describing few numbers (ma'dūdāt) refers to the three days of Tashrīq (59/A). The recommended remembrance in these days is takbīr. Nāfi' stated that 'Umar and his son 'Abdullah used to say Allahu Akbar in Minah in all these days; after daily prayers, in gatherings, on beds, in pavilions, and in the streets. People used to copy their Takbīr. This action is based on their understanding of the verse.

All scholars agreed that Takbīr in these days is recommended but they disagreed on the times and numbers. 'Abdullah ibn Mas'ūd used to do Takbīr from the Fajr prayer of 'Arafah to 'Aṣr prayer of the day of sacrifice (this is the opinion of Abū Ḥanīfah). 'Aliyy ibn Abī Ṭālib used to do Takbīr from the prayer of Fajr of 'Arafah to the 'Aṣr of the last day of the days of Tashrīq. This is the opinion of Abū Yūsuf and Muḥammad; this is the most agreed upon opinion.

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(1) **[411] The assessment of the reliability of the chain of transmitters:**

- Its men are trustworthy except for Hammad bin Abi Sulayman, who is truthful but prone to confusion, and Mansur contradicted him. He narrated from Ibrahim that he said: the counted days are the days of Tashreeq.

The authentication of Hadith:

- It was narrated from Mansur by Sufyan Ath-Thawri in his "Tafsir" (p. 66, 99), and through Sufyan, it was narrated by At-Tabari in "Jami' al-Bayan" 2/303. And it was mentioned from Ibrahim ibn Abi Hatim in "Tafsir al-Quran al-Adhim" 2/361.

Ibn 'Abbās and Zayd ibn Thābit used to say Takbīr from Ẓuhr prayer of the day of sacrifice to 'Aṣr prayer of the last day of Tashrīq days. This is also the opinion of 'Aṭā'. The most apparent and most well-known opinion of Ashāfi'iyy's school of thought is to start saying Takbīr from Ẓuhr prayer of the day of sacrifice to Fajr prayer of the last Tashrīq days. The pilgrims follow the same steps as they stop Talbīah and start saying Takbīr in Ẓuhr prayer of the day of sacrifice. Fajr of the last day of the days of Tashrīq is the final prayer for the pilgrim at Minah and these steps are to be followed by others, too.

Sa'īd ibn Jubayr and Alḥassan used to say: "Allahu Akbar, Allahu Akbar, Allahu Akbar (three times with the same timespan). This is the opinion of Ashāfi'iyy's school of thought and the people of Madīnah.

Ibn Mas'ūd used to say Takbīr (two times). This is the opinion of Abū Ḥanīfah's school of thought and the people of Iraq. It is narrated that Mālik used to say: "Allahu Akbar, Allahu Akbar" then he stops to say: "Allahu Akbar, Lā ilah ilā Allah." It is narrated that Qatādah used to say: "Allahu Akbar Kabīrā, Allahu Akbar for His guidance, Allahu Akbar, wa , le Allah Elḥamd."

(412)[1] (Weak Ḥadīth which has correct information mentioned in other

(1) **[412] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, as it includes Umar bin Abi Salamah, who is truthful but makes mistakes. However, Muhammad bin Amr, who is also truthful, narrated from him, so the hadith is reliable through others, and it has an authentic supporting narration.

The authentication of Hadith:

- It was narrated by At-Tahawi in his "Sharh Ma'ani al-Athar" 2/245 from Ibn Abi Dawud, who said: Saeed bin Mansur narrated to us.
- It was narrated by Imam Ahmad in his "Musnad" 2/229 (7134), and At-Tabari in "Jami' al-Bayan" 2/304, and Ibn Hibban in his "Sahih," as mentioned in "Al-Ihsan" 8/367 (3602), both through Ya'qub bin Ibrahim.
- It was also narrated by At-Tabari in "Jami' al-Bayan" -in the previous reference- from Khalad bin Aslam.
- It was also narrated by Abu Ya'la in "Musnad" 10/415 (6024) from Ibn Ma'mar.
- It was also narrated by Ibn 'Adi in "Al-Kamil" 5/40 through the route of Muhammad bin Al-Sabbah.
- Furthermore, it was narrated by Ibn 'Abd al-Barr in "Al-Tamhid" 12/125 through the route of Yahya bin Ma'in, all of them from Hisham bin.

Ḥadīths) Abū 'Abdullah ibn Alḥusayn ibn Muḥammad Adaynūriyy said, Abū Sa'd Aḥmad ibn 'Aliyy ibn 'Umar ibn Ḥubaysh Arrāziyy said, Muḥammad ibn Ayūb said, Sa'īd ibn Manṣūr said, Hushaym said, 'Umar ibn Abī Salamah via his father via Abū Hurayrah said, Prophet Muḥammad (PBUH) said: **"The days of Minah are days of eating, drinking and remembrance of Allah."**

(Weak Ḥadīth) (413)(1) Muḥammad ibn 'Abdūs said, Muḥammad ibn

- Some of them said: "The days of Tashriq are days of eating and remembering (Allah)." In the Musnad of Imam Ahmad: "The days of Tashriq are days of eating and remembering (Allah)." He also said: "The days of eating and drinking." 2/229 (7134).
- It was narrated by Imam Ahmad in "Al-Musnad" 2/387 (9020) through the route of Abu 'Awanah from 'Umar bin Hisham, similar to it.
- It was narrated by Ibn Abi Shaybah in his "Musannaf" 5/584 (15486), and Ibn Majah in the book of fasting, the chapter on the prohibition of fasting on the days of Tashriq (1719), and Abu Ya'la in "Musnad" 10/320 (5913). Ibn Hibban also narrated it through his route in his "Sahih" as mentioned in "Al-Ihsan" 8/366 (3601) from 'Abdul Rahim bin Sulayman, from Muhammad bin 'Amr, from Abu Salamah bin 'Amr, similar to it. But they do not mention "and remembering Allah."
- Al-Busiri said in "Masbah al-Zujaja" 1/304 (625): "This is an authentic chain, and its narrators are trustworthy."
- I say: Muhammad bin 'Amr is truthful and has good hadith.
- It was narrated by Imam Ahmad in "Al-Musnad" 2/513, 535 (10664), (10917), and Tabari in "Jami' al-Bayan" 2/304, and Tahaawi in "Sharh Ma'ani al-Athar" 2/244, and Ibn 'Abd al-Barr in "Al-Tamhid" 12/124, all of them through the route of Salih bin Abi al-Akhdir from Sa'id bin al-Musayyib, from Abu Hurairah as a marfu' hadith.
- Salih bin Abi al-Akhdir: He is weak, but he is relied upon.
- "Taqrir al-Tahdhib" by Ibn Hajar (2844).
- There is a supporting hadith from Nabishah al-Hadhli.
- It was narrated by Muslim in the Book of Fasting, the chapter on the prohibition of fasting on the days of Tashriq (1141), and Abu Dawud in the Book of Sacrifices, the chapter on withholding the meat of sacrifices (2813), and Nasa'i in "Al-Far' and Al-'Atirah" in the chapter on the interpretation of Al-'Atirah 7/170 (4230), and Imam Ahmad in "Al-Musnad" 5/75, 76 (20722).

(1) **[413] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is problematic and weak.
- It is mentioned in "Ghareeb al-Hadeeth" by Abu 'Ubaid 1/113.

The authentication of Hadith:
- Al-Fakihi narrated it in "Akhbar Makkah" 4/252 (2563) from Ibn Abi 'Umar and Sa'id, who said: Sufyan narrated to us from Ja'far bin Muhammad from his father, who said: The Messenger of Allah (peace be upon him) sent Badeel bin Waraqa Al-

Alḥassan said, 'Aliyy ibn 'Abd Al'azīz said, Abū 'Ubayd said that he heard Alkisā'iyy say, Yaḥīā ibn Sa'īd (his sheikh) via Ja'far ibn Muḥammad said, Prophet Muḥammad (PBUH) appointed a caller in the days of Tashrīq, who said: "These days are days of eating, drinking, and intimate relations."

﴿If anyone is in a hurry to leave after two days﴾ from the last day of the days of Tashrīq, so he leaves in the second day ﴿there is no blame on him﴾ for being in a hurry ﴿nor is there any blame on anyone who stays on﴾ for being

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Khuzai with a similar message, and it includes "and Baa'I (marriage)." The narrators in this chain are trustworthy, but it is weak due to the issue of "Irsl" (omission of a narrator in the chain). Ibn Abi Shaybah narrated it in "Musannaf" 5/584 (15483), and 'Abd bin Humaid in "Musnad" (refer to "Al-Muntakhab" 451) (562), and Ibn Abi 'Asim in "Al-Ahad wa Al-Mathani" 6/147 (3376), and At-Tahawi in "Sharh Ma'ani Al-Athar" 2/245, and Abu Nu'aim in "Ma'rifat As-Sahabah" 6/3538 (7967), and Ibn Athir in "Asad Al-Ghabah" 7/373, as well as Masdud, Ahmad bin Manyi', and Abu Ya'la in their Musnads, as attributed by Ibn Hajar in "Al-Matalib Al-'Aliyah" 1/425 (1121), all of them through various chains, from Musa bin 'Ubaydah, from Al-Mundhir bin Jahm, from 'Umar bin Khaldah Al-Ansari, from his mother, who said: The Prophet (peace be upon him) sent 'Ali during the days of Tashreeq and called out, "O people, these are days of eating, drinking, and marriage." Ibn Hajar said: Musa is weak (in narration). (Al-Matalib Al-'Aliyah 1/425)

- Regarding Al-Mundhir bin Jahm, he is mentioned by Al-Bukhari and Ibn Abi Hatim, who said: "Narrated from 'Umar bin Khaldah, and Musa bin 'Ubaydah narrated from him. He not mentioned by any criticism or praise." (Al-Tareekh Al-Kabeer by Al-Bukhari 7/358, Al-Jarh wa Al-Ta'deel by Ibn Abi Hatim 8/243)
- Ibn Al-A'rabbi narrated it in "Al-Mu'jam" 2/368 (343), and Ad-Daraqutni in "As-Sunan" 4/283, both through the chain of narration from Sa'id bin Salam Al-'Attar, who said: Abdullah bin Badeel Al-Khuzai informed us from Az-Zuhri from Sa'id bin Al-Musayyib from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) sent Badeel bin Waraqaa... "And the days of Mina are days of eating, drinking, and marriage."
- The chain is extremely weak. Sa'id bin Salam Al-'Attiar was accused of lying by Ahmad, Ibn Numayr, and he was abandoned (Matruk) by Ad-Daraqutni. (See "Diwan Ad-Du'afa" by Adh-Dhahabi 1/327, "Lisan al-Mizan" by Ibn Hajar 3/31).
- Abu Ya'la Al-Mawsili narrated it in his "Musnad" as mentioned in "Al-Matalib al-'Aliyah" by Ibn Hajar 1/426 (1122) from Zaid bin Khalid Al-Juhani, who said: The Messenger of Allah ordered a man to call out during the days of Tashreeq, saying, "These are days of eating, drinking, and sexual relations."
- Ibn Hajar said in "Al-Matalib al-'Aliyah" 1/426: Amr bin Al-Husayn is weak, and he said in "Taqrib at-Tahdhib" (5012): He is abandoned (Matruk).

late. If the pilgrim didn't leave in the second day and stayed until the sunset, then he should go on the third day to throw the pebbles then he can leave with people. This is the opinion of Ibn 'Umar, Ibn 'Abbās, 'Aṭā', 'ikrimah, Mujāhid, Qatādah, Aḍaḥāk, Annakh'iyy, and Assudiyy. Some scholars stated that if someone is in hurry in two days or stays for more days shall deserve no blame and will not be held accountable for a sin. This is the opinion of 'Aliyy ibn Abī Ṭālib, Abī Dhar, Ibn Mas'ūd (60/A), Asha'biyy, and Muṭarif ibn Ashikhīr.

Mu'āwīah ibn Qurrah said: "He will be without sin like a newborn baby." Isḥāq ibn Yaḥīā ibn Ṭalḥah said: "I asked Mujāhid about the meaning of that and he responded: 'The one in a hurry and the one who stays are both forgiven.'"

Sa'īd ibn Almusayib said: "A man passed away in Minah in the last day of the days of Tashrīq then 'Umar was notified of the man's death: 'A man from Ḥaynā' died, will you witness his burial?' 'Umar said: 'Why would I hesitate to bury a man who hasn't sinned since being forgiven?'"

﴿so long as they are mindful﴾ Ibn 'Abbās said in the narration of Al'ūfiyy and Alkalbiyy: "To be mindful of hunting animals. It is forbidden to hunt animals during the days of Tashrīq." Qatādah said: "To be mindful of committing all sins, which Allah has forbidden during Ḥajj."

Abū Al'ālīah said: "If the pilgrim stays mindful of Allah for the rest of his life, all his sins will be forgiven." Ibn Mas'ūd said: "Forgiveness of sins is only for those who were mindful of Allah during Ḥajj." Ibn Jurayj said: "It is in the Muṣḥaf of 'Abdullah as follows: 'For the one who is mindful of Allah'.

Juwaybir via Aḍaḥāk via Ibn 'Abbās said: "It is the avoidance of worshiping idols." It was narrated that Ibn 'Abbās also said: "To be mindful of sinning against Allah; I wish that I am one of those who have Taqwā."

﴿And be mindful of Allah, and know that to Him you will ˹all˺ be gathered﴾ you will be gathered in the day of Judgment to be held accountable for your good and bad deeds.

[Qur'ān 2:204]: ﴿There are some ˹hypocrites˺ who impress you with their views regarding worldly affairs﴾ Alkalbiyy, Assudiyy, Muqātil and 'Aṭā' said: "These verses were revealed about Al'akhnas ibn Shurayq Athaqafiyy, the ally of Banī Zahrah. He is 'Ubay and was named Al'akhnas because he left the battlefield along with three hundred men (60/B) from the tribe of Banū Zahra on the day of the Battle of Badr. These men went to Aljuḥfah. He said to them: "O Banū Zahra, Muḥammad is your nephew, so if he is truthful about his message, then you will certainly won't be able to defeat him and you will be the happiest of all men to follow him. And if he is lying, then you will be most responsible, due to close blood relation, for protecting him against the Arab mobs." They responded: "Your opinion is the best of all. Do as you wish and we will follow your steps." He said: "When people are called to leave, I will secretly take you out with me; follow me and do as I say." Therefore, he was called Al'akhnas (the one who sneaks).

He was a handsome sweet-talker who used to visit Prophet Muḥammad (PBUH) to join his gatherings. He used to take many oaths that he loved the Prophet but he was a hypocrite who Prophet Muḥammad used to treat as a close companion in his gatherings because he never knew the true intentions behind the façade of Al'akhnas. He had animosity with the tribe of Thaqīf so he went at night to kill off their cattle and set their plants on fire. He was truly a two-faced person who showed a false appearance of religiosity and hid his vile and ugly personality inside his heart.

Assudiyy said: "He has burnt the plants of Muslims and killed off their donkeys." Muqātil said: "He went to 'Aṭā'if to collect a bad debt so he burnt the man's grapes and killed a lot of jennies (female donkeys). Therefore, Allah revealed these verses.

Ibn 'Abbās and Aḍaḥāk said: "These verses all the way to ﴿And Allah is Ever Gracious to ˹His˺ servants﴾ were revealed about the expedition of Ar-Rajī'." This incident was when the disbelievers of Quraysh sent a message to Prophet Muḥammad in Madīnah to claim that they embraced Islam and

asked for a number of scholars from amongst the companions to teach them the religion of Islam (61/A). All of this was a deceitful plot made against the Muslims. Prophet Muḥammad (PBUH) sent Khubayb ibn 'adiyy Al'anṣārī, Marthad ibn Abī Marthad Alghanawiyy, Khālid ibn Bakīr, 'Abdullah ibn Ṭāriq ibn Shihāb, and Zayd ibn Addathinah and appointed 'āṣim ibn Thābit ibn 'Ubay Al'aqlaḥ Al'anṣārī as the leader of the expedition. They set off to Makkah and stopped in a place called Ar-Rajī'. They ate date palm so when an old woman passed by the seeds, she went to Makkah to tell them about the route of the Prophet's companions. Seventy men armed with spears enveloped the Muslim expedition and killed Marthad, Khālid, and 'Abdullah ibn Ṭāriq. 'āṣim ibn Thābit opened his quiver which had seven arrows and killed seven high-profile figures in the army of the disbelievers. He said: "O Allah, I fought for your religion in the early morning, so protect my flesh in the end of the day." Disbelievers surrounded and killed him then intended to sever his head to sell it to Sulāfah bint Sa'd ibn Shahīd who pledged to avenge her son's death by using the head of 'āṣim as a glass of alcohol. Allah, the Almighty, sent a swarm of drones to protect 'āṣim. The disbelievers waited until the sunset but a dark cloud rained profusely then 'āṣim was taken to Paradise along with other five disbelievers who were taken to the Hellfire. 'āṣim pledged not to touch a disbeliever or let a disbeliever touch him for their filth. (61/B) 'Umar ibn Alkhaṭāb said: "It's wonderful how Allah protected His believing servant, 'āṣim ! (May Allah's mercy be upon him and his companions) he pledged not to touch a disbeliever or let a disbeliever touch him. He was Protected after his death by Allah as he never broke his pledge in his life."

The disbelievers captured Khubayb ibn Addie and Zayd ibn Addathinah and took them to Makkah. Khubayb was bought by Banū Alḥārith ibn 'āmir ibn Nawfal ibn 'Abd Manāf to avenge their father's death by killing him. Khubayb was the one who killed Alḥārith ibn 'āmir in the Battle of 'Uḥud. Khubayb took a razor blade to prepare for death by shaving hair of (armpit and pubic) while a grandchild of Alḥārith was sitting on his lap. The mother of the child was petrified when she saw the razor blade in Khubayb's hand so she

screamed. Khubayb said: "Are you afraid that I might kill him? Treacherous traits are not our traits." After Khubayb died, she said: "I never saw a captive better than Khubayb. I saw him with my own eyes carrying a cluster of grapes while Makkah had no fruits at all. This was definitely a provision from Allah to Khubayb. They took him outside of Alḥaram to kill him and planned to crucify him as well. He said: 'I don't care as long I am killed as a Muslim… on any side of my body I may be killed in Allah's Cause. For that is for the sake of Allah… and if He wills, He will bestow His Blessings upon the torn pieces of my body.' Then he said: 'O Allah! Count them and kill them one by one, and do not leave anyone of them'. They put him on the cross alive so he said: 'O Allah, you know that no one is present here to deliver my greetings to Your Messenger, so deliver my greetings to him.'" A disbelieving man, Salamān Abū Maysarah, pierced his spear into Khubayb's chest and when Khubayb said: 'Be mindful of Allah!' The disbelieving man became more furious and pushed the spear further. Therefore, Allah revealed 'When it is said to them, ﴿Fear Allah,﴾…' about Salamān.

Zayd ibn Addathinah was bought by Ṣafwān ibn 'Umayah to avenge the death of his father, 'Umayah ibn Khalaf Aljamḥiyy. He sent him with his slave, Nisṭās, to a place called At Tan'īm to kill him. A group of people gathered around Zayd then Abū Sufyān said: "I ask you by Allah, wouldn't you wish to be in the midst of your family while Muḥammad is in your place to be beheaded?" Zayd responded: "By Allah! I wouldn't even wish that Muḥammad has a pricking of a thorn at his home while I am staying among my family." Abū Sufyān said: "I have never witnessed someone who loves anyone more than the love for Muḥammad by his companions." Then Nisṭās killed Zayd.

When Prophet Muḥammad (PBUH) was told about this incident, he said: "Who would bring Khubayb down from the wooden cross to be in Jannah?" Azzubayr said: 'I will do so, O Messenger of Allah, along with my companion Almiqdād ibn Al'aswad.' They travelled at night and kept themselves hidden

in the morning until they reached At-Tan'īm at night. Forty drunk men were sleeping around the cross, so the two companions brought him down while the body remained soft and unchanged after forty days. Khubayb's hand was on his wound which had red blood with a scent of musk. Azzubayr carried Khubābi's body on his horse and started moving forward but the disbelievers noticed that Khubayb was brought down so they told Quraysh (62/B). When 70 of them caught up with the two companions, so Azzubayr threw Khubayb and the ground opened up to swallow his body, that's why he was called the 'swallowed by the ground'. Azzubayr said: "How dare you do that tribe of Quraysh!" He lifted his turban up and said: "I am Azzubayr ibn Al'awām and my mother is Ṣafīah bint 'Abd Almuṭalib, and my companion is Almiqdād ibn Al'aswad, we are two lions protecting our cub. Choose for yourselves; I fight you all until death, I engage in a duel with one of you, or you all leave." So, they all left and went home.

When the two companions arrived, Prophet Muḥammad (PBUH) told them that Gabriel said that angels are proud of those two companions of him. One of the hypocrites said: "Those are unwise dead men; they haven't enjoyed the safety of their homes nor fulfilled the message of their companion (they mean the Prophet). Allah then revealed about Azzubayr, Almiqdād, his believing companions and about the hypocrites ﴿There are some ˹hypocrites˺ who impress you with their views﴾ O Muḥammad ﴿regarding worldly affairs﴾ you like his speech. When someone loves or likes something, he may say: 'I am astonished by that' ('a'jabaniyy) and when he hates or dislikes something he may say: "I feel astonished by this" ('a'jabt). Almufaḍal said: "The word ''a'jab' refers to something that is unmatched.

﴿and openly call upon Allah to witness what is in their hearts﴾ when the hypocrite says: 'By Allah, I am a believer in you and I love you.' Ibn Muḥayṣin read: "and openly call upon Allah (Yashhad Allaha) with a 'fatḥah' on the 'yā' and hā'' of Yashhad and a 'dammah' on the 'hā'' in the glorious name 'Allah'. The meaning of the verse will then be: 'He shows and says something which

Allah knows the opposite of.' In the Muṣḥaf of 'Ubay, it is: 'Yastashhad Allah' which is evidence for the vast majority of the reading of the verse.

(63/A) ﴿yet they are your worst adversaries﴾ they are so antagonistic. The word 'Ladada' means antagonism and if a person wins then the verb for it is 'Yalliduhu'. A male who is antagonistic is 'Allada' while a female is 'Laddā'", the plural form is 'Lodd'. Allah says: ﴿and warn those who are contentious.﴾ the plural word for being contentious is 'Ludda'. Prophet Muḥammad (PBUH) said: **"The most despicable amongst people in the sight of Allah is the ruthless argumentative (person)."**

The poet said: **"People buried under the ground were decisive and strong-willed… contentious, antagonistic, and ill-tempered."**

A chanter said: "Peer competition… breeds antagonism."

Azzajāj said: "The word is derived from the meaning of the two sides of the neck. The animosity is all-encompassing, coming from all dimensions." Abū 'Ubayd said: "The word for cutting ties 'Mukhāṣamah' is derived from the word." Azzajāj said: "The plural of the word sea 'baḥr' is 'biḥār and buḥūr' and the plural of adversary 'khaṣm' is 'Khiṣām and Khuṣūm'.

The original meaning of the word is deeply looking for something by narrowing the gaps. The sides of a pan or cooking pot are called 'Khuṣūm'. Assudiyy said: "Adversarial manner is a warped adversarial behavior." Mujāhid said: "It is when a person constantly and suddenly changes his contentious manner." Alḥassan said: "It is the liar." Qatādah said: "The extreme transgressor of Allah's boundaries, the argumentative for unjust causes, the pretentious knowledgeable sweet-talker, the one with a heart without true knowledge, who speaks wisely and commits obnoxious acts."

Qur'ān 2:205]: ﴿And when they leave﴾ they turn away and ignore you. Alḥassan said: "The word 'tawalā' is used to express someone's breaking of a promise." Ibn Jurayj said: "It is anger." Aḍaḥāk said: "When a person has authority." ﴿They strive throughout the land﴾ the word 'Ṣā'a' means effort, such as a person who tries to support his family. (63/B) It is when someone does something beneficial to them. Al'a'shā said: "Qays tried his best without any rest… he reached the tribe of Kindah to protect it against its enemy."

It is also said that the meaning of the word 'Ṣā'ī' is walking and strolling ﴿to spread mischief﴾ Ibn Jurayj said: "The severing of family ties and killing Muslims". Corruption is a generic word for all kinds of sins.

﴿and destroy crops and cattle﴾ Alḥassan, Ibn Abī Isḥāq, and Abū Ja'far read: 'Yuhliku' with a 'dammah' on the 'kāf' as a beginning of a sentence. The vast majorty of Qurrā' read it with 'fatḥah'; this is supported by the recitation of 'Ubay 'wa līuhlika'. Commentators stated that humans, all types of crops and plants, and all kinds of animals are included in the verse.

(414)(1) Ibn Fanjawīh said, Mūsā ibn Muḥammad said, Alḥassan ibn 'Alawīah said, Ismā'īl ibn 'īsā said, Almusayib ibn Sharīk said, Annaḍr ibn Arrabī' via Mujāhid stated that the meaning of the verse is as follows: 'And when they have authority, they strive throughout the land with corruption and mischief, in addition to destruction of crops and cattle, therefore Allah punishes people with drought'

﴿Allah does not like mischief﴾ Al-'Abbās ibn Alfaḍl said: "It is destruction."

(415)(2) Ibn Fanjawīh said, Ibn Ḥabash Adaynūriyy said, Muḥammad ibn

(1) **[414] The assessment of the reliability of the chain of transmitters:**
- In its chain, I did not find Musa bin Muhammad, and it includes Al-Musayyib bin Shareek who is abandoned (Matruk). However, the narration has been transmitted through authentic chains from An-Nadr.

The authentication of Hadith:
- Narrated by At-Tabari in "Jami' al-Bayan" 2/317 and in 21/49 during the verse "Corruption has appeared on land and sea" (Quran 30:41), from Abu Karib who said: "Ath'am informed us."
- Narrated by Ibn Abi Hatim in "Tafsir al-Quran al-'Adhim" 2/366 (1925), 2/367 (1931) from Abu Sa'id Al-Ashj who said: "Abu Usamah informed us." Both narrations are from An-Nadr in a similar manner.

(2) **[415] The assessment of the reliability of the chain of transmitters:**
- In its chain, I did not find Muhammad bin Ahmad bin 'Uthman, and there is an ambiguous person in the chain.
- However, it has been transmitted authentically from Sa'id bin Al-Musayyib through a sound chain.

The authentication of Hadith:
- Narrated by Ibn Abi Hatim in "Tafsir al-Quran al-'Adhim" 2/1268 (1936) from Yunus bin 'Abdul 'Ala who said: "Ibn Wahb informed us," and he said: "Malik informed me," from Yahya bin Sa'id that he heard Sa'id bin Al-Musayyib in a similar manner. And this is a sound chain.

Aḥmad ibn 'Uthmān said, Ibrāhīm ibn Naṣr said, Abū Nu'aym said, Sufyān via someone via Sa'īd ibn Almusayib said: "Breaking coins (money) is a type of corruption in the land."

(416)[1] Ibn Fanjawīh said, Muḥammad ibn Aḥmad ibn Naṣrawīh said,

(1) **[416] The assessment of the reliability of the chain of transmitters:**

- In its chain, I did not find Ibn Nasruwayh, and it is criticized due to contradiction. It has been narrated by a group from 'Ata' from Safwan bin Ya'la bin Umayyah from his father.

The authentication of Hadith:

- The hadith is found in "Al-Ja'diyat" 1/302 (998).
- Narrated by At-Tahawi in "Sharh Ma'ani al-Athar" 2/139 through 'Abdul Rahman. Ibn Hajar said: He is 'Abdul Rahman bin Ziyad Al-Wadhahi. "Fath al-Bari" 3/394. He said: Shu'bah narrated it in a similar manner.
- Narrated by At-Tayalisi in "Musnad" (p. 188) (1323) through Shu'bah, from Qatadah, from 'Ata', from Ya'la bin Umayyah, that the Prophet (peace be upon him) saw a man with that characteristic, and 'Ata' is also mentioned in it.
- Narrated by Malik in "Al-Muwatta" 1/328 (17) through Humayd bin Qays from 'Ata', transmitted as Marfu', but the name of the man is not mentioned.
- Narrated by Al-Bukhari in the book of Hajj, in the chapter on washing the Khalooq (perfume) three times (1536) with a suspended (Mawquf) chain, and in the book of Ghazawat, in the chapter on the Battle of Ta'if (4329), and in the book of the Virtues of the Quran, in the chapter on the revelation of the Quran in the tongue of Quraysh (4985), and by Muslim in the book of Hajj, in the chapter on what is permissible for the Muhrim during Hajj or 'Umrah (1180/8), and by An-Nasa'i in the book of Manasik
- Narrated by Al-Nasa'i in his book "Manasik al-Hajj," in the chapter of wearing the jubbah during ihram (5/130, 2668), and Imam Ahmad in his "Musnad" (2/222, 17948), both through the route of Ibn Jurayj.
- Narrated by Al-Bukhari in his book "Al-Umrah," in the chapter of performing actions during 'Umrah similar to those during Hajj (1789), and in the book "Jaza' al-Sayd," in the chapter of a person who enters ihram while wearing a shirt (1847), and by Muslim in the same context (1180/6), and Abu Dawood in his book "Manasik," in the chapter of a person entering ihram with his clothes (1819), all through the route of Humam.
- Narrated by Muslim in the same context (1180/7), and Al-Nasa'i in his book "Manasik al-Hajj," in the chapter of appropriate behavior for the pilgrim (2709), and Al-Tirmidhi in his book "Al-Hajj," in the chapter of prohibitions for the pilgrim and wearing a shirt (836), and Imam Ahmad in his "Musnad" (4/224, 17965), all through the route of Amr ibn Dinar.
- Narrated by Muslim in the same context (1180/9), Abu Dawood in the same context

'Umar ibn Ismā'īl ibn Abī Ghaylān said, 'Aliyy ibn Alja'd said, Shu'bah via Qatādah via 'Aṭā' said: "The Messenger of Allah saw Ya'lā ibn Munayah who was wearing a cloak during Iḥrām. So, the Prophet (PBUH) ordered him to remove it." (64/A) Qatādah said: "I told 'Aṭā': 'We heard that it is possible to torn the cloak (to suit the conditions of Iḥrām).' 'Aṭā' responded: 'Allah doesn't like mischief.'

[Qur'ān 2:206]: ﴿When it is said to them, ﴿Fear Allah,﴾ pride carries them off to sin﴾ haughtiness and blind bigotry for ignorance 'Jāhilīahh' take control of him to commit sins and show arrogance. Pride ''izzah' is power and might. The 'lam' may mean 'bā'' before the word sin ''ithm'; the magnitude of sins inside his heart pushed him towards haughtiness. 'Anṭrah likening the camel's neck to tar, said: "As if it was tar or congenital blackness of the eyelids… like a robust boiled pot."

﴿Hell is enough for him﴾ it is a sufficient punishment to be thrown into hellfire. What an evil place to rest﴾ a dwelling place to stay in. 'Abdullah ibn Mas'ūd said: "One of the most hated sins in the sight of Allah, the Almighty, is when a person responds: 'mind your own business' to someone who says: 'Fear Allah!'."

[Qur'ān 2:207]: ﴿But there is also a kind of man who gives his life away to please Allah﴾ to sell oneself in the cause of Allah to receive His pleasure. Alkisā'iyy reads 'marḍāt' in all over the Qur'ān with imālah (slanting). ﴿And

(1822), and Al-Nasa'i in the same context (2710), all through the route of Qais ibn Sa'd.

- Narrated by Muslim in the same context (1180/10), through the route of Rabah ibn Abi Marwuf.
- Narrated by Abu Dawood in the same context (1820, 1821), through the routes of Laith and Al-Hajjaj.
- Narrated by Al-Tirmidhi in the same context (835), and Imam Ahmad in his "Musnad" (4/224, 17964), through the route of Abd al-Malik ibn Abi Suleiman.
- Narrated by Imam Ahmad in his "Musnad" (4/224, 17964), through the route of Mansur, all attributed to Ata' from Safwan ibn Ya'la ibn Umayyah, from his father, in a similar manner. It is mentioned that the owner of the jubbah was a different person, not Ya'la ibn Munyah.

Allah is Ever Gracious to ˹His˺ servants﴾ Ibn 'Abbās and Aḍaḥāk said: "This verse was revealed about Azzubayr and Almiqdād because they gave their lives away for Allah to bring Khubayb down from the cross." Most of the commentators stated that it is revealed about Ṣuhayb ibn Sinān Arrūmiyy the freed slave of 'Abdullah ibn Jid'ān At-Taymiyy who was captured along with a group of Muslims by the disbelievers to torture him. Ṣuhayb said: "I am an old man and it doesn't make a difference to be from your tribe or not, so why don't you accept all my money as a ransom so that I can leave safely with my belief?" They accepted his offer. (64/B) He paid the ransom provided that they offer him a ride and enough money for the journey. He stayed in Makkah for a while then set off to Madīnah. He met Abū Bakr who received him by saying: 'Your transaction is a profitable one, Abū Yaḥīā!' Ṣuhayb responded: 'May your transaction be accepted, too! Why did you say so?' Abū Bakr responded: 'Allah revealed (the aforementioned verse) about you.'"

Sa'īd ibn Almusayib and 'Aṭā' stated that Ṣuhayb intended to migrate to Prophet Muḥammad (PBUH) but few men from Quraysh followed him so Ṣuhayb dismounted his ride and opened the quiver to show them the arrows and said: 'You know that I am the best archer among you! By Allah, I will put each arrow into your hearts then I will attack you with my sword. Pick what you wish for yourselves! If you may accept a deal, I can tell you about my hidden money in Makkah but you'll have to set me free.' They accepted the deal and Allah revealed this verse about him.

Qatādah said: "These are not the heretics of Ḥarurā'. They are certainly the Muhājirīn and 'Anṣār."

Alḥassan: "This verse was revealed about a Muslim who meets a disbeliever in the battlefield and says: 'Say Lā ilah ilā Allah! If you say that, you will have a protection of blood and property from me except when justified by Islam.' The disbeliever rejects to say the statement so the Muslim says: 'By Allah, I will give myself away for Allah'. The Muslim man engages in a battle then dies."

Almughīrah stated that 'Umar sent an army to besiege a fortress then a man from the tribe of Bajīlah fought alone until his death. People said: 'He threw himself into destruction' 'Umar said, after he heard the statement: 'They are wrong, Allah the Almighty says: ﴿But there is also a kind of man who gives his life away.﴾ (65/A)

Other scholars stated that it was revealed about enjoining good and forbidding evil. Ibn 'Abbās said: "A man who gave himself away for Allah says: 'Fear Allah' to the unbeliever who shows pride which carries him off to reject embracing Islam. Then the Muslim engages in the battlefield with the unbeliever."

'Aliyy ibn Abī Ṭālib used to say about this verse: "By the Master of Ka'bahh, they fought each other."

Abū Alkhalīl narrated that 'Umar ibn Alkhaṭāb heard someone reciting ﴿But there is also a kind of man who gives his life away to please Allah﴾ 'Umar commented: "We belong to Allah and to Him we shall return. A man stood for enjoining good and forbidding evil then he got killed."

(417)[1] Aḥmad ibn 'Ubay said, Muḥammad ibn 'imrān said, Alḥassan ibn

(1) **[417] The assessment of the reliability of the chain of transmitters:**

- In its chain, the sheikh of the compiler is mentioned without any criticism or praise. There is a sheikh of the sheikh whose identity is not clear to me. Abu Ghalib, a truthful narrator, is mentioned who makes mistakes. The hadith has multiple chains that, when combined, make it acceptable.

The authentication of Hadith:

- Narrated by Al-Tabarani in "Al-Mu'jam al-Kabeer" (8/282, 8081) from Ubaid ibn Ghannam, from Abu Bakr ibn Abi Shaybah, with a missing sheikh in the chain.
- Narrated by Ibn Majah in his book "Al-Fitan," in the chapter of enjoining good and forbidding evil (4012), through the route of Al-Walid ibn Muslim.
- Narrated by Imam Ahmad in his "Musnad" (5/256, 22207), and Al-Ruwayani in his "Musnad" (2/270, 1179), through the route of Wakee'.
- Narrated by Imam Ahmad in his "Musnad" (5/251, 22158), through the route of Ru'h.
- Narrated by Ibn 'Adi in "Al-Kamil" (2/455) and Al-Shihab in his "Musnad" (2/248, 1288), through the route of 'Ubaydullah al-'Aishi.
- Narrated by 'Ali ibn Al-Ja'd in "Al-Ja'diyat" (2/487, 3362), and through his route by Al-Baghawi in "Sharh al-Sunnah" (10/65, 2473), and in "Ma'alim al-Tanzil" (1/239). Also narrated by Al-Ruwayani in his "Musnad" in the previous context, through the route of Abdullah ibn Junadah.

Sufyān said, Ibn Abī Shaybah said, Yūnus ibn Muḥammad said, Hammād ibn

- Narrated by Al-Bayhaqi in "Shu'ab al-Iman" (6/93, 7581), through the route of Yahya ibn Abi Bakir, all attributing it to Hammad ibn Salamah in a similar manner.
- Narrated by Imam Ahmad in his "Musnad" (5/251, 22158), Al-Tabarani in "Al-Mu'jam al-Kabeer" (8/281, 8080), and Al-Bayhaqi in "Al-Sunan al-Kubra" (10/91), all through the route of Al-Ma'la ibn Ziyad, from Abu Ghalib ibn Salamah, in a similar manner.
- Al-Mundhiri said: Narrated by Ibn Majah with an authentic chain.
- "Al-Targhib wa al-Tarhib" (3/225).
- Al-Busiri said: This chain contains a controversial statement; Abu Ghalib's reliability is disputed... and the remaining narrators in the chain are trustworthy.
- "Masbah al-Zujaja" (2/299, 1411).
- The hadiths supporting this are as follows:

1- The hadith of Tariq ibn Shihab.

- Narrated by Al-Nasai in his book "Al-Bay'ah" (I, e, swearing the oath of fealty) in the chapter on the virtue of speaking the truth in the presence of an unjust leader, vol. 7, p. 161 (4209). It is also narrated by Imam Ahmad in his "Musnad," vol. 4, pp. 314, 315 (18828, 18830), and Al-Bayhaqi in "Shu'ab al-Iman," vol. 6, p. 93 (7582). All of these narrations are through the chains of Sufyan, from 'Alqamah ibn Marthad, from Tariq ibn Shihab, with similar wording.
- Abu Hatim said: This hadith is Mursal (a type of hadith with a missing link). Al-Bayhaqi said: It is a good Mursal hadith. Al-'Alai said: Tariq ibn Shihab links his hadith with the Mursal narrations of the Companions. (Shu'ab al-Iman, vol. 6, p. 93), (Jami' al-Tahsil) by Al-'Alai, p. 200.

2- The hadith of Abu Sa'id al-Khudri.

- Narrated by Abu Dawood in his book "Al-Malahim," in the chapter on orders and prohibitions (4344), and by Al-Tirmidhi in his book "Al-Fitan," in the chapter on the best jihad being a word of truth in the presence of an unjust ruler (2174). He said: This is a good and strange hadith. Ibn Majah also narrated it in his book "Al-Fitan," in the chapter on enjoining good and forbidding evil (4011). Al-Khatib mentioned it in his "Tarikh Baghdad," vol. 7, p. 238, and Al-Shihab narrated it in his "Musnad," vol. 2, p. 247 (1286, 1287). All of these narrations are through the chain of 'Atiyyah al-'Awfi from Abu Sa'id al-Khudri, with similar wording. However, 'Atiyyah al-'Awfi is considered weak.
- It is also narrated by Imam Ahmad in his "Musnad," vol. 3, pp. 19, 67 (11143, 11587), and Al-Humaydi in his "Musnad," vol. 2, p. 331 (752), and Al-Hakim in his "Al-Mustadrak," vol. 4, p. 551, through the chain of 'Ali ibn Zaid ibn Jud'an, from Abu Nadrah, from Abu Sa'id, with similar wording, and it is a lengthy narration.
- 'Ali ibn Zaid ibn Jud'an is also weak, but the hadith is strengthened and supported by what was mentioned earlier.
- 3- The hadith of Jabir, and its verification will be provided.
- •Al-Hasan ibn Ahmad al-Shaybani, an Imam, truthful, reliable, and narrates hadith

Salamah via Abī Ghālib via Abī 'Umamah stated that Prophet Muḥammad (PBUH) said: **"The best type of Jihād is uttering a word of truth in the presence of a tyrant ruler."**

(418)[1] Abū Muḥammad Almakhladi said, Abū 'imrān Aljūaīniyy said,

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with a connected chain.

- •In (S), (A), and the margin of (Sh): Al-Jawni. And in (Sh): Al-Hawari, and the verification from (H), (Z) is correct.
- He is: Musa ibn al-Abbas ibn Muhammad Abu Imran al-Khurasani al-Juwayni. Al-Hakim said: He is good in hadith with a single narrator chain. He compiled a book similar to Sahih Muslim and accompanied Abu Zakariya al-A'raj in Egypt and Sham. I heard al-Hasan ibn Ahmad saying: Abu Imran al-Juwayni was in our house. He used to stay up at night, pray, and weep for a long time. Al-Dhahabi said: He was a preserver and noble. He passed away in Juwayn in the year 323 Hijri.
- Al-Ikmal by Ibn Makula 3/267, Al-Ansab by al-Sam'ani 2/129, Siyar A'lam al-Nubala' by al-Dhahabi 15/235, Tadhkirat al-Huffaz by al-Dhahabi 3/818, and Tarikh al-Islam by al-Dhahabi 24/139.

(1) **[418] The assessment of the reliability of the chain of transmitters:**

- Its chain is good, with Muhammad ibn Abdul Rahman, Ibrahim al-Sa'igh, and Hakim ibn Zaid, who Abu Hatim said about him: He is righteous.

The authentication of Hadith:

- Reported by al-Tabarani in al-Mu'jam al-Awsat 1/281 (918) and al-Khatib in Tarikh Baghdad 6/377, both through the route of Ammar ibn Nasr.
- Reported by al-Khatib in Tarikh Baghdad 6/53 through the route of Ahmad ibn Shuja' al-Murwazi, both from Hakim ibn Zaid. According to al-Tabarani, it is narrated from Ikrimah, from Jabir, and he did not mention the phrase "(and a man stood...)".
- Al-Haythami said: It is reported by al-Tabarani in al-Mu'jam al-Awsat with Hakim ibn Zaid. Al-Azdi said: It has some scrutiny, and the rest of its narrators are reliable. (Majma' al-Zawa'id 9/268). I say: Abu Hatim's statement about Hakim ibn Zaid is what is relied upon.
- Reported by al-Hakim in al-Mustadrak 3/215 through the route of Hafidh al-Saffar from Ibrahim al-Sa'igh, and he said: The chain is authentic, and they did not report it. Al-Dhahabi commented on it by saying: Al-Saffar does not know who he is, and he also said: Its chain is weak. (Siyar A'lam al-Nubala' 1/173).
- Reported by al-Hakim in al-Mustadrak 2/130 through the route of Abu Hammad al-Hanafi from Ibn Aqil from Jabir as a Marfu' narration, similar to it without the phrase "(and a man stood...)", and he said: The chain is authentic. Al-Dhahabi commented on it, saying: Abu Hammad is al-Mufaddal ibn Sadaqa. Al-Nasai said: He is abandoned (Matruk).
- Also reported by al-Hakim in al-Mustadrak 3/219 - with the same chain - and al-Dhahabi agreed with him. Al-Suyuti attributed this hadith to al-Diya al-Maqdisi,

Muḥammad ibn 'Abdurraḥmān Almustalamiyy said, 'Abdullah ibn Arrabī' said, Ḥakīm ibn Zayd via Ibrāhīm Aṣṣā'igh via 'Aṭā' ibn Rabbāḥ via Jābir ibn 'Abdullah said: "Messenger of Allah said: 'The best of martyrs in the Day of Judgment is Ḥamzah ibn 'Abd Almuṭalib and a man who stands before a tyrant to enjoin with good and forbid evil then the tyrant kills him."

(The part of the story of Gabriel and Mīkā'īl is taken from the books of Shia)

I read in one of the books that when Prophet Muḥammad (PBUH) (65/B) wanted to migrate to Madīnah, he appointed 'Aliyy ibn Abī Ṭālib in charge of paying off the debts and returning back the trusts. 'Aliyy was commanded to sleep in the Prophet's bed and the disbelievers surrounded the house. Prophet Muḥammad (PBUH) said: **"Wear my Ḥaḍramiyy green garment and sleep in my bed; no harm will reach you by Allah's Will." 'Aliyy followed the Prophet's command and Allah revealed to Gabriel and Mīkā'īl that they are chosen to be brothers and one of them will live longer than the other. They were asked to act selflessly and choose to live shorter than the other but they both wanted to live longer. Allah said: 'The brotherhood of 'Aliyy ibn Abī Ṭālib and Muḥammad (PBUH) is an example for you. 'Aliyy slept in his bed and exposed his life to death for the life of Muḥammad (PBUH)." Allah commanded Gabriel and Mīkā'īl to descend to Earth to protect 'Aliyy. Gabriel stood at the head of 'Aliyy and Mīkā'īl stood at his feet. Gabriel said: "Well done, well done for a person like you son of**

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and al-Munawi indicated its authenticity in Faid al-Qadir 4/159.

- Al-Albani considered it good in "Sahih al-Jami'" 3/219 (3569).
- The hadith has two supporting chains:
- The hadith of Ibn Abbas narrated by At-Tabarani in "Al-Mu'jam Al-Awsat" 4/237-238 (4079) and Abu Nu'aim in "Al-Mustad" by Abu Hanifa (p. 187), through the route of Abu Hanifa, from Ikrima, from Ibn Abbas with a similar wording.
- Al-Haythami said: At-Tabarani narrated it in "Al-Mu'jam Al-Awsat" and it contains weakness. "Majma' al-Zawa'id" 9/268.
- The hadith of Ali ibn Abi Talib narrated by At-Tabarani in "Al-Mu'jam al-Kabeer" 3/151 (2958), Abu Bakr Ash-Shafi'i in "Al-Ghailaniyat" 1/261 (256), and Al-Hakim in "Al-Mustadrak" 3/212.
- Al-Haythami said: It contains Ali ibn al-Hazoor, who is abandoned (Matruk). "Majma' al-Zawa'id" 9/268.

Abī Ṭālib; Allah openly mentioned your status among His angels."

Allah revealed the following verse about 'Aliyy to Prophet Muḥammad (PBUH) while he was in his way to Madīnah: 'And there are those who would dedicate their lives to Allah's pleasure.'

(419)[1] Abū Muḥammad 'Abdullah ibn Muḥammad ibn 'Abdullah Alfāminyy

(1) **[419] Evaluating the The authentication of Hadith:**

- This hadith with this chain of narrators is fabricated; it contains an unreliable narrator named Al-Nasibi who is a liar, and Hukm ibn Dhihir is abandoned (Matruk) and accused.
- Ibn Hajar attributed it to Al-Tha'labi alone. "Al-Ajwib fi Bayan al-Asbab" 1/529.
- Al-Qurtubi mentioned it in the form of Tamarid. "Al-Jami' li Ahkam al-Qur'an" 3/21.

The authentication of Hadith:

- Narrated by Al-Nasai in "Khasa'is Ali" (p. 47) (24) and Imam Ahmad in "Musnad" 1/331 (3061), and in "Fada'il al-Sahaba" 2/849-852 (1168), and Ibn Abi 'Asim in "As-Sunnah" 2/588 (1351), and At-Tabarani in "Al-Mu'jam al-Kabeer" 12/97 (12593) and in "Al-Awsat" 3/165 (2815), and Al-Hakim in "Al-Mustadrak" 3/143. He said: The chain of narration is authentic, and they did not narrate it. Al-Dhahabi agreed with him.
- All of them through the route of Abu 'Awanah, from Abu Bilj Yahya ibn Salim, from Amr ibn Maymun, from Ibn Abbas in a long hadith about the virtues of Ali. In it, it is mentioned: Ali purchased for himself a garment like the Prophet's, then he slept in his place. Abu Bakr came, thinking that he was the Prophet of Allah, and said to him: O Prophet of Allah! Ali replied: The Prophet of Allah has gone towards the well of Maimun... He said: Ali was stoned like the Prophet of Allah while he was dying. He wrapped his head in the garment and did not remove it until morning. Then he uncovered his head, and they said: You are despicable, your companion was stoned, and he did not die."
- Al-Haythami said: The narrators of Ahmad are the narrators of authentic hadith, except for Abu Bilj who is trustworthy but has a weakness.
- [Majma' al-Zawa'id] 9/120.
- Abdul Razzaq narrated it in his Musannaf 5/389 (9743), and Imam Ahmad in his Musnad 1/348 (3251), and al-Tabarani in al-Mu'jam al-Kabir 11/407 (12155), all through the route of Muqasim from Ibn Abbas in the interpretation of the verse: "And [remember, O Muhammad], when those who disbelieved plotted against you" (Al-Anfal 8:30). He said: Ali slept on the Prophet's bed that night, and the polytheists guarded him, thinking he was the Prophet.
- Al-Haythami said: It is narrated by Ahmad and al-Tabarani, and it includes Uthman ibn Amr al-Jazari, who was deemed trustworthy by Ibn Hibban but weak by others,

said, Abū Alḥusayn Muḥammad ibn 'Uthmān ibn Alḥassan Anuṣaybiyy in Baghdad said, Abū Bakr Muḥammad ibn Alḥusayn ibn Ṣāliḥ Assubay'iyy in Aleppo said, Aḥmad ibn Muḥammad ibn Sa'īd Said, Muḥammad ibn Manṣūr said, Aḥmad ibn Abī 'Abdurraḥmān said, Alḥassan ibn Muḥammad ibn Farqad said, Alḥakam ibn Ẓuhayr said, Assudiyy said: "Ibn 'Abbās said: 'The verse was revealed about 'Aliyy ibn Abī Ṭālib when he slept in the Prophet's bed for Prophet Muḥammad (PBUH) to set off to the (cave) Ghār Thawr with Abū Bakr.'"

[Qur'ān 2:208]: ﴿O believers! Enter into Islam completely﴾ was revealed about the believers among the people of the book, 'Abdullah ibn Salām Annuẓaīriyy and his companions. They respected the Sabbath, disliked the camel meat and milk after embracing Islam. They said: "O Messenger of Allah, Torah is the book of Allah, the Almighty, permit us to pray with it at night." Allah revealed: ﴿O believers! Enter into Islam wholeheartedly﴾ Qatādah, Aḍaḥāk, Assudiyy, and Ibn Zayd stated that the word peace 'silm' means 'Islam' in this context.

Alkindiyy said: "I called my tribe to embrace Islam (silm)… when I saw them apostate from the religion." He called his tribe 'Kindah' to Islam after their apostasy by following Al'ash'ath ibn Qays after the death of Prophet Muḥammad (PBUH).

Ṭāwūs said: "Into the religion." Mujāhid said: "Into the teachings and commands of the religion." Rābī' said: "Into obedience." Sufyān Athawriyy said: "Into all types of good deeds." All these meanings are close in meaning. The word means surrender and submit. Therefore, peace treaty is called 'silm'. Zuhayr said: "You both said that money and favors will lead to peace… for surrender and submission to be protected."

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and the rest of its narrators are narrators of authentic hadith.

- [Majma' al-Zawa'id] 7/27.
- Its chain is considered good by Ibn Kathir in al-Bidayah wa al-Nihayah 3/181, and Ibn Hajar in Fath al-Bari 7/236.
- His stay, may Allah be pleased with him, is mentioned in the accounts of some Tabi'in such as Urwah, Muhammad ibn Ka'b al-Quradhi, and Ibn Shihab.
- See: Ibn Hisham's "Sirah" 2/482, al-Tabari's "Tarikh al-Rusul wa al-Muluk" 2/372, al-Bayhaqi's "Dalail al-Nubuwwah" 2/465, al-Haythami's "Majma' al-Zawa'id" 6/51.

(66/B) Ḥudhayfah ibn Alyammān commented on the verse as follows: "Islam is 8 types of shares: Prayers, alms-tax, fasting, Ḥajj, 'Umrah, Jihād, enjoining good, and forbidding evil. What a great loss for someone who has no contribution to one of these shares."

Al'a'mash and Ibn 'Abbās read 'silm' with a 'kasrah' under the letter 'sīn' in this verse, Surat Al'anfāl, and Surat Muḥammad. This is the recitation of Abī Bakr ibn Abī 'Ayāsh.

People of Hijaz and Alkisā'iyy read 'silm' with 'fatḥah' all over the Qur'ān. This is the choice of Abī 'Ubayd as narrated by 'Abdurraḥmān ibn Abzay that Prophet Muḥammad (PBUH) used to read it with 'fatḥah' all over the Qur'ān. Ḥamzah and Khalaf read in Al'anfāl with 'fatḥah' and in the rest of the Qur'ān with 'kasrah'. The rest of Qurrā' read 'silm' in this verse with 'kasrah' and in the rest of the Qur'ān with 'fatḥah'. This is the choice of Abī Ḥātim. These are two Arab dialects.

(420)[1] (Fabricated Ḥadīth) Alḥusayn ibn Muḥammad ibn Alḥusayn said, Muḥammad ibn Almuẓafar said, Abū 'Abdullah Muḥammad ibn Mūsā ibn Annu'mān said, Mālik ibn 'Abdullah ibn Sayf said, 'Aliyy ibn Alḥusayn said, Hammād ibn Salamah via 'āṣim Al'aḥwal via Anas stated that Prophet Muḥammad (PBUH) said: **"Islam is like a tree sprouting with belief in Allah as the roots, prayers as the branches, fasting Ramadan is the bark, Ḥajj and 'Umrah are the fruits, ablution and Ghusl are the irrigation water, honoring the parents and family kinship are the twigs, avoiding disobedience to Allah is the leaves, good deeds are the profit, and the remembrance of Allah is the veins."** Prophet Muḥammad (PBUH) said: **"As the tree has no benefit without green leaves, Islam has no benefit except by avoiding the transgression of Allah's boundaries and doing good deeds."**

(1) **[420] The assessment of the reliability of the chain of transmitters:**
- This hadith is fabricated with Ali ibn al-Hasan ibn Ya'mur being a liar.

The authentication of Hadith:
- Ibn 'Adi said in al-Kamil 5/211 after narrating some of his hadiths: "These ahadith and those I didn't mention from the hadith of Ali ibn al-Hasan are all fabricated with no basis, and he is very weak." I said: I did not find anyone who transmitted it.

﴿completely﴾ all of you. The word 'kaff' means to stop something or put things together. The collar of the shirt is called 'Kaffah' because it stops it from unravelling. Any edge of a rectangular shape is called 'kuffah' with 'dammah'. Any edge of circular shape is called 'kiffah' with 'kasrah'. One of the plates of the scale is called 'kifah'. The palm and the fingers are called 'kaff' because they protect the whole body. 'makfūf' is a blind man. 'kāffah' means a boundary and protection from violation of this boundary.

﴿and do not follow Satan's footsteps﴾ the Satanic beautification like the respect of the Sabbath and prohibition of camel meat, etc. ﴿surely he is your sworn enemy.﴾

(421)[1] Muḥammad ibn Aḥmad ibn 'Abdūs said, Muḥammad ibn

(1) **[421] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, I did not find any criticism or praise about the compiler's sheikh. However, there is a narrator named Majlad who is not strong. The hadith has multiple routes that, when combined, make it reliable.
- It is mentioned in "Ghareeb Al-Hadeeth" by Abu 'Ubaydah 1/390.

The authentication of Hadith:
- Narrated by Al-Bayhaqi in "Shu'ab Al-Iman" 1/200 (177) from Abu 'Abdul-Rahman Al-Sulami who said: "I am Abu Al-Hasan Al-Karzi, reporting it."
- Narrated by Al-Baghawi in "Ma'alim Al-Tanzil" 1/240 and in "Sharh Al-Sunnah" 1/270 (126) through the route of Muhammad bin Quraysh who said: "Ali bin 'Abdul-'Aziz reported to us."
- Narrated by Imam Ahmad in his "Musnad" 3/387 through Sareej bin Al-Nu'man. It is also narrated by Ibn Abi Shaybah in his "Musannaf" 8/575 (26828), and from him Ibn Abi 'Asim in "Al-Sunnah" 1/27 (50). Through the route of Ibn Abi Shaybah, it is reported by Ibn 'Abdul-Barr in "Jami' Bayan Al-'Ilm wa Fadlihi" 2/805 (1497). Al-Bazzar also narrated it in "Al-Bahr Al-Zakhkhar" as mentioned in "Kashf Al-Astar" 1/79 (124) from Al-Hasan bin 'Arfah, all of them reporting from Hisham bin 'Abdullah.
- Narrated by Imam Ahmad in his "Musnad" 3/338 (14631), Al-Bazzar in "Al-Bahr Al-Zakhkhar" as mentioned in "Kashf Al-Astar" 1/78 (124), Abu Ya'la in his "Musnad" 4/102 (2135), and Al-Bayhaqi in "Shu'ab Al-Iman" 1/200 (179), all of them through the route of Hammad bin Zaid.
- Narrated by Al-Darimi in "Al-Sunan" (449) and Al-Harawi in "Thamm Al-Kalam" (p. 146) through the route of Ibn Numayr, both of them reporting it from Majlad in a similar sense, but some of them do not mention 'Umar.'
- Ibn Hajar said: Its narrators are reliable except that there is weakness in Mujalid. [Al-Fath al-Bari] 13/334.

Muḥammad ibn Alḥassan said, 'Aliyy ibn 'Abd Al'azīz said, Alqāsim ibn Salām said, Hushaym said, Mujālid via Asha'biyy via Jābir ibn 'Abdullah stated that 'Umar ibn Alkhaṭāb entered upon the Prophet (PBUH) and said: "We hear stories from the Jews that appeal to us; is it permissible to write them down?" Prophet Muḥammad responded: "Are you in a state of confusion as the Jews and the Christians were? I was sent with white and pure path, and if Moses were alive, he would feel it absolutely necessary to follow me."

[Qur'ān 2:209]: ﴿If you falter after﴾ Ibn Ḥayān said: "If you committed sins." Assudiyy said: "If you are misguided." Yammān said: "If you turned away from the straight path." Ibn 'Abbās said: "It is polytheism."

Qatādah said: "Allah, the Almighty, revealed this verse as He knows that some people will falter, therefore He warned them to leave no room for excuses." (67/B) Abū Asammāl Al'adawiyy read 'zaliltum' with a 'kasrah' under the 'lam'. These are two different dialects. The original meaning is

- Al-Haythami said: It was narrated by Ahmad, Abu Ya'la, and Al-Bazzar, and it includes the weakness of Mujalid bin Sa'id according to Ahmad and Yahya bin Sa'id and others. [Majma' al-Zawa'id] 1/174.
- There are supporting evidences for it, including:

1. The Hadith of Abdullah bin Thabit (may Allah be pleased with him). It was narrated by Imam Ahmad in his Musnad, Abd al-Razzaq in his Musannaf, Al-Bazzar in a summarized form, and others. [Al-Musnad] 3/470 (15864), [Musannaf Abd al-Razzaq] 6/113 (10164), 10/313 (19213), [Al-Bazzar] summarized, [Kashf al-Astar] 1/79 (125), [Ibn al-Durays] in [Fada'il al-Quran] (p.103) (90), [Al-Harawi] in [Thamm al-Kalam] (p.145), all through the chain of Jabir al-Ju'fi from Al-Sha'bi from Abdullah bin Thabit, with a marfu' meaning.

- Al-Haythami said: It was narrated by Ahmad, Al-Tabarani, and its narrators are the narrators of the authentic Hadith except for Jabir al-Ju'fi, who is weak. [Majma' al-Zawa'id] 1/174.
- Ibn Hajar said: In its chain is Jabir al-Ju'fi, who is weak. [Al-Fath al-Bari] 13/334.

2. The Mursal of Al-Hasan. It was narrated by Abu Ubaid in Ghareeb al-Hadith, and it was mentioned by Al-Bayhaqi in Shu'ab al-Iman from Mu'adh from Ibn Awn. [Ghareeb al-Hadith] 1/390, [Shu'ab al-Iman] 1/200 (178), both through the chain of Musa bin Ismail who said: Jarir narrated to us. Both of them are attributed to Al-Hasan with a similar meaning to the Hadith of Jabir. And both chains are authentic to Al-Hasan, but he is weak due to being Mursal, although it becomes stronger and more reliable with what preceded.

when somebody slips ﴿after receiving the clear proofs﴾ belief, Qur'ān, and commands ﴿then know that Allah is indeed Almighty﴾ by punishing the transgressors ﴿All-Wise﴾ in all matters.

[Qur'ān 2:210]: ﴿Are they waiting﴾: are the ones who reject entering into Islam completely and the followers of Satan's footsteps waiting? 'naẓar' and 'intiẓār' have the same meaning. A poet said: "We were waiting for him until he came… hanging a quiver and an igniter."

The word is used to refer to waiting and anticipating someone's arrival. When 'naẓar' is mentioned in a context of describing a face, the word will then mean 'looking at'.

﴿for Allah ˹Himself˺ to come to them in the shade﴾ 'ẓulal' is the plural of 'ẓulah'. Qatādah read it as 'ẓilāl'. The first form is like 'ḥulal' as the plural of 'ḥulah' (a suit) and 'ẓilāl as the plural of 'ẓulah'. The second form is like the plural form of 'ẓil' ﴿of clouds﴾ 'ghamām' is type of clouds that is white and transparent. The clouds are called 'ghamām' because they cover things.

(422)[1] (Weak Ḥadīth) 'Abdullah ibn Ḥāmid Al'aṣbahāniyy said, Muḥammad ibn Ja'far Almuṭaīriyy said, 'Aliyy ibn Ḥarb Almawsli said, Abū 'āmir Al'aqadiyy said, Zam'ah ibn Ṣāliḥ via Salamah ibn Wahrām via 'ikrimah via Ibn 'Abbās stated that ﴿Are they waiting for Allah ˹Himself˺ to come to them in the shade of clouds﴾ it is when Allah (in the day of Judgment) comes to hold people accountable after

(1) **[422] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler is reliable without any criticism or praise, but Zama'a ibn Salih is weak.

The authentication of Hadith:
- It was narrated by Abu Ya'la in his Musnad, as attributed to him by Ibn Hajar in Al-Matalib Al-'Aliyah 4/93 (3558), from Abu Hisham.
- It was also narrated by Ibn Abi Dunya in Al-Ahwāl (212) (199) from Ishaq ibn Ibrahim, both from Abu 'Amir.
- It was narrated by Ibn Abi Hatim in Tafsir Al-Qur'an Al-'Adhim 2/372 (1960), and Ad-Dawalibi in Al-Kunyah wal-Asmā' 1/190, both through 'Amr al-'Anqazi from Zama'a in a similar manner.
- Moreover, As-Suyuti attributed it in Ad-Dur Al-Munthur 1/433 to 'Abd ibn Humayd and Ibn Al-Mundhir.

the shades of clouds appear. What a scarry day it is!"

(423)[1] (Weak Ḥadīth) Alḥusayn ibn Fanjawīh said, 'Umar ibn Alkhaṭāb said, 'Abdullah ibn Alfaḍl said, Muḥammad ibn Ḥāmid said, Ibrāhīm ibn Almukhtār said, Ibn Jurayj said that Zam'ah ibn Ṣāliḥ said, via Salamah ibn Wahrām that 'ikrimah told him that Ibn 'Abbās stated that Prophet Muḥammad (PBUH) said: **"The shades of the layers of clouds will appear and then Allah and His angels will come (to hold people accountable). This is the meaning of for Allah ˹Himself˺ to come to them in the shade of clouds".**

Alḥassan said: "With a coverage of clouds. The people of Earth can't look at them." Aḍaḥāk said: "With the layers of clouds." Mujāhid said: "They are clouds which weren't seen by anyone but the Sons of Israel after their exodus." Muqātil said: "White, cumulus clouds." This is the explanation of ﴿˹Watch for˺ the Day the heavens will burst with clouds.﴾

﴿along with the angels﴾ Abū Ja'far read 'malā'ikati' with 'kasrah' by means of conjunction with 'ghamām'. The meaning in this case will be 'with the angels.' Arabs say: "The commander and the soldiers came back." They mean 'with' instead of 'and'. The rest of Qurrā' read 'malā'ikatu' with 'dammah'. The meaning in this case will be 'and the angels will come, too.' Abū Al'ālīah and Arrabī' said: "Angels will come in shades of clouds and Allah comes in whatever He wants."

The meaning of 'Allah will come'

Some scholars stated that 'fī' means 'bi' as Arabs use the prepositions interchangeably. The meaning of the verse in this case will be 'for Allah to

(1) **[423] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, 'Umar ibn Al-Khattab is mentioned, but it is not clear to me who he is. I did not find 'Abdullah ibn Al-Fadl, and both Muhammad ibn Humayd and Zama'a ibn Salih are weak.

The authentication of Hadith:
- The hadith was narrated by At-Tabari in Jāmi' Al-Bayān 2/329 from Muhammad ibn Humayd.
- It was mentioned by Ad-Dailami in Al-Firdaws 1/258 (797).
- As-Suyuti attributed it in Ad-Dur Al-Munthur 1/433 to Ibn Jarir and Ad-Dailami only.

bring the shades of the clouds with the angels.' This interpretation removes misconceptions.

(68/B) Most of the scholars stated that the meaning of the verse is no more or less than the apparent meaning of it. Some scholars stated that 'coming' is the movement form a place to another without any similarity to Allah's creation. These scholars followed the same methodology when they accepted the apparent meaning of narrations that they couldn't figure out with a crystal-clear interpretation. This is not an acceptable interpretation because Allah isn't surrounded by a place. He is not limited by dimensions and He is not in need of His creation; glory be to Allah, the Almighty. (The scholars of the Salaf believe in Allah's description of Himself and do not equate Allah to His creation)

Others stated that Allah is not inside anything and doesn't emerge from anything. If He were to originate from something, He would be temporal and contingent. Allah is not limited by anything.

Others stated that people should stop digging into the meaning of 'coming'. They said: "We believe in the apparent meaning because we are warned against uttering a single word about the Qur'ān without knowledge. As long as Allah and His Messenger never explained the details of the meaning of the word, we then should stop pursuing any further explanation."

Alkalbiyy said: "This is unknown knowledge which cannot be interpreted." Mālik, Al'awzā'iyy, Aḥmad, Isḥāq, and a number of scholars used to say: "Accept the apparent meaning without setting up equals to Allah's attributes."

Others claimed that the verse has brevity and hidden meaning: 'for Allah's decree to come' which is being accountable to their deeds. The evidence for this is ﴿the matter would be settled ⌜at once⌝﴾ which means punishment after being held accountable for the deeds. They stated that the meaning is like ﴿Ask the village﴾ which means 'ask the people of the village'. Arabs say: "The governor has beaten up the thief then he cut his hand." In fact, the subordinates of the governor were the ones who punished the thief, because

they were delegated by the governor to do so. (69/A) 'We fear the coming of Banū 'Umayah' is said when people fear the 'authority and ruling' of Banū 'Umayah. This meaning is like ﴿but it was Allah Who threw (it)﴾, Allah hasn't directly thrown the dirt or arrows at the disbelievers. Alḥassan Albaṣriyy said something close to this meaning.

Others stated that Allah makes an action which is called 'coming' as He named His action of 'descension'. Allah's actions are uncaused by created means.

'coming' may mean reward and punishment. The destruction and punishment of An-Nimrūd were called 'coming' of Allah'. ﴿Allah struck at the ⌜very⌝ foundation of their structure, so the roof collapsed on top of them, and the torment came upon them from where they did not expect.﴾. And in the story of Banū An-Naḍir: ﴿⌜the decree of⌝ Allah came upon them from where they never expected And He cast horror into their hearts﴾. Allah also says: ﴿And ⌜even⌝ if a deed is the weight of a mustard seed, We will bring it forth.﴾ Linguistically, the meaning of 'coming' in Arabic is to direct an action to something. The meaning of the verse in this case will be 'Are they waiting for Allah to punish them with something which He will create to make them pay for their wrongdoings according to His Judgment and Will?"

(424)[1] (The Ḥadīth has some sound origins) Alḥusayn ibn Muḥammad

(1) **[424] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, there is no available biography for 'Ali ibn Muhammad ibn Mahan, and 'Ismah ibn Muhammad is abandoned (Matruk) and accused.

The authentication of Hadith:
- I did not find this hadith through this chain. It is a part of the lengthy hadith of Abu Hurairah, known as Hadith Al-Sur.
- It was narrated by Ishaq ibn Rahawayh in his Musnad 1/84 (10), At-Tabari in Jāmi' Al-Bayān 2/330, Ibn Abi Dunya in Al-Ahwāl (207) (198), (233) (222), At-Tabarani in Al-Ahādīth Al-Tawāl, attached to Al-Mu'jam Al-Kabīr 25/266 (36), Abu al-Shaykh in Al-'Athmah 3/821-839 (386-388), Al-Bayhaqi in Al-Ba's wal-Nushur (336) (609), and Ibn Kathir attributed it in An-Nihayah fi Al-Fitan wal-Malāhim 1/270 to Abu Ya'la in his Musnad.
- And As-Suyuti attributed it to 'Abd ibn Humayd, 'Ali ibn Sa'id in his book Al-Tā'ah wal-'Asiyyān, Abu al-Hasan al-Qattan, and Abu Musa al-Madini, both in Al-Matwalat, and Ibn Al-Mundhir, and Ibn Abi Hatim.

ibn Alḥusayn Athaqafiyy said, Muḥammad ibn 'Aliyy ibn Alḥusayn Aṣūfī said, 'Aliyy ibn Muḥammad ibn Māhān said, 'iṣmah ibn Muḥammad said, Mūsā ibn 'Uqbah via Ṣāliḥ the freed servant of At-taw'amah stated that Abū Hurayrah said that Prophet Muḥammad (PBUH) said: **"In the Day of Judgment, Allah, the Almighty, will come after a shade of clouds and angels will appear. He will talk to people and say: 'It is time for you to listen; I gave you a chance to talk and choose your actions since the day I have created you. These are your records, so let him who finds good, praise and thank Allah, and let him who finds other than that, blame no one but himself."**

﴿And to Allah matters will be returned﴾ Ibn 'āmir, Ḥamzah, and Alkisā'iyy read 'Tarji'' with a 'fatḥah' on the 'tā'' and 'kasrah' under the 'jīm'.

[Qur'ān 2:211]: ﴿Ask the Children of Israel﴾ 'O Muḥammad, Ask the Jews of Madīnah' ﴿how many clear signs We have given them﴾ to their fathers and ancestors. The clear signs are the staff, the white hand of Mūsā,

- (Ad-Dur Al-Munthur 7/256)
- Ibn Kathir said: This is a well-known hadith narrated by groups of scholars in their books... from multiple chains through Isma'il ibn Rafi', a Qaasih from the people of Al-Madinah. There have been discussions about it due to its defects and variations in some parts. Isma'il ibn Rafi' Al-Madini is not considered among the weak narrators. It seems that he collected this hadith from various sources and different places, compiling it into one coherent narrative. He used to narrate it to the people of Al-Madinah, and a group of prominent individuals in his time attended these narrations. It was narrated from him by a group of senior narrators such as Abu Asim Al-Nabil, Al-Walid ibn Muslim, Maki ibn Ibrahim, Muhammad ibn Shu'ayb ibn Shaboor, Abdah ibn Sulayman, and others.
- ((Al-Nihayah fi Fitn wal-Malahim)) 1/278.
- Ibn Hajar said: Its chain is linked to Isma'il ibn Rafi', but it is shaky in its chain due to its weakness. It was narrated from Muhammad ibn Ka'b Al-Quradhi sometimes without an intermediary and sometimes through an unknown narrator, and from Muhammad ibn Ka'b Al-Quradhi to Abu Hurairah sometimes without an intermediary and sometimes through an unknown Ansari narrator... The hadith has been authenticated through the chain of Isma'il ibn Rafi' by Al-Qadi Abu Bakr ibn Al-Arabi in his book "Saraj," followed by Al-Qurtubi in "Tadhkirah," and the opinion of Abdul-Haq regarding its weakness is stronger, and its weakness was mentioned by Al-Bayhaqi.
- ((Fath al-Bari)) 11/368-369.

the splitting of the sea, etc. ﴿And whoever trades Allah's favor﴾ by changing Allah's book ﴿after receiving it should know that Allah is indeed severe in punishment﴾.

[Qur'ān 2:212]: ﴿The life of this world has been made appealing to the disbelievers﴾. Some scholars stated that it was revealed about the Arab pagans: Abū Jahl and his companions were living luxuriously with the money and blessings of this world but they rejected the belief in the Day of Judgment. They used to ridicule the poor believers who rejected the forbidden pleasure of this world and committed themselves to obedience to Allah. The disbelievers said: "If Muḥammad was truly a Prophet, he should have been followed by the high-ranking people. Those who followed him were the poor ones like Ibn Mas'ūd, Ammar, Ṣuhayb, Sālim, 'āmir ibn Fuhaīrah, Abī 'Ubaydah ibn Aljarāḥ, Bilāl and Khubāb, etc." Alkalbiyy narrated something close to this meaning via Abī Ṣāliḥ via Ibn 'Abbās.

Muqātil said: "This verse was revealed about the hypocrites, 'Abdullah and his companions who were living a luxurious life in this world but used to ridicule the weak believers and poor Muhājirīn. (70/A) They said: "Look at those people who Muḥammad claims to be victorious with?" 'Aṭā' said: "It was revealed about the rabbis and Jewish scholars from Banī Qurayẓah, Banī An-Naḍīr, and Banū Qaynuqā' who ridiculed the poor Muhājirīn. Allah Promised them to possess the money of Banū Qurayẓah and Banū An-Naḍīr easily and without a need to fight them. Therefore, Allah revealed: ﴿The life of this world has been made appealing to the disbelievers﴾.

Mujāhid and Ḥumayd read 'zayan' with 'fatḥah' in the 'zāy and yā'". The verse means: Allah made it appealing to them. The verb was mentioned in the masculine form for two purposes:

1 - Life is not literally a feminine word. Life, existence, and survival have the same meaning.

2 - The feminine noun was separated from the verb; therefore, it can linguistically be considered a masculine. As the poet said: **"If a man was deceived by one of you… he is truly a blind egoist"**

﴿and they mock the believers﴾ for their poverty.

(425)[1] (Fabricated Ḥadīth) Abū Alqāsim (Ya'qūb ibn Aḥmad) Al'arūḍī

(1) **[425] The assessment of the reliability of the chain of transmitters:**
- The hadith with this chain of narrators is fabricated (mawdu'). The accused narrator is Abdullah bin Ahmad bin Amer or his father.

The authentication of Hadith:
- The hadith is found in the collection of Ali bin Musa al-Ridha in the appendix of the book "Musnad al-Imam Zaid" (pages 472-474). This collection was narrated by Al-Bayhaqi from Abu Al-Qasim al-Mufassir, from Ibrahim bin Ja'dah, from Abu Al-Qasim Abdullah bin Ahmad bin Amer al-Ta'i. (Page 439).
- It is mentioned by Al-Qurtubi in "Al-Jami' li Ahkam al-Quran" (3/21).
- In the first part, Ibn 'Iraq al-Kinani mentioned it in "Tanzih al-Shari'ah" (2/316) and attributed it to Ibn Lall from the hadith of Ali through the route of Dawud bin Sulayman al-Ghazi.
- Al-Dhahabi said: He is a lying sheikh who has a fabricated version attributed to Ali bin Musa al-Ridha.
- "Mizan al-I'tidal" by Al-Dhahabi (2/8), "Lisan al-Mizan" by Ibn Hajar (2/417).
- In the second part, Al-Muttaqi al-Hindi mentioned it and attributed it to Ibn al-Najjar from Ali.
- "Kanz al-Ummal" (3/564, 7924).
- It was narrated by Abu Dawud in his book "Al-Aqdiah" in the chapter on appointing someone as a judge in a dispute without knowing his affair (3597), and by Imam Ahmad in his "Musnad" (2/70, 5385), and by Al-Tabarani in "Al-Mu'jam al-Awsat" (6/309, 6491), and by Abu Al-Shaykh in "Al-Tawbikh wa Al-Tanbih" (pages 241-243, 221-223), and by Al-Hakim in "Al-Mustadrak" (2/32) who said: Its chain of narrators is authentic, and by Al-Bayhaqi in "Al-Sunan al-Kubra" (6/82), and in "Shu'ab al-Iman" (5/304-305, 6735, 6736), all of them from Ibn 'Umar in a Marfu' form of the narration: "Whoever accuses a believer of something he does not have, let him prepare his place in the depths of Hellfire until he comes out of what he said." According to Abu Al-Shaykh and Al-Tabarani, the wording is: "Whoever accuses a believing man or a believing woman..." Al-Mundhiri said: Abu Dawud narrated it, and the wording is his, and Al-Tabarani narrated it with a good chain of narrators similar to it.
- "Al-Targhib wa al-Tarhib" (3/198).
- Ibn Majah narrated in his book "Al-Fitan" in the chapter "Muslims under the Protection of Allah" (3947), and At-Tabarani in "Al-Mu'jam Al-Awsat" (6/367, 6634), Ibn 'Adi in "Al-Kamil" (7/267), and Al-Bayhaqi in "Shu'ab al-Iman" (1/174, 152), all from Abu Al-Muhazzim, from Abu Hurairah, in a Marfu' narration: "The believer is more honored in the sight of Allah, the Mighty and Majestic, than some of His angels." This wording is from Ibn Majah.
- Al-Bayhaqi said: This is how Abu Al-Muhazzim narrated it from Abu Hurairah, and Abu Al-Muhazzim is abandoned (Matruk).

said, Abū Bakr Muḥammad ibn 'Abdullah Al'umāniyy said, Abū Alqāsim 'Abdullah ibn Aḥmad 'Aṭā'i said, his father said, 'Aliyy ibn Mūsā Arriḍā said, his father Mūsā ibn Ja'far said, his father Ja'far ibn Muḥammad said, his father said, his grandfather said, 'Aliyy ibn Alḥusayn via his father via his grandfather 'Aliyy ibn Abī Ṭālib said, Prophet Muḥammad said: "Whoever humiliates a believing man or woman or belittles a them for their destitution or poverty will be exposed and disgraced by Allah in the Day of Judgment. Whoever forges a lie about a believing man or woman or falsely claims that they have traits which they don't possess will be placed by Allah on a hill inside hellfire unless they repent in this life. Believers are more dignified and higher in status than the best of angels in the sight of Allah. Allah doesn't love something more than His love of someone who repents. Believers are well-known in the heavens as a man is well-known by his family and children."

(426)[(1)] (Weak Ḥadīth) Abū 'Amr Alfurātī said, Abū Mūsā said, Mūsāddad

- In "Shu'ab al-Iman" (1/174), Al-Busiri said: The chain of narration is weak due to the weakness of Yazid ibn Sufyan.
- At-Tabarani narrated it in "Al-Mu'jam Al-Saghir" (2/125, 897), and in "Al-Mu'jam Al-Awsat" (6/161, 6084), (8/188, 8356) in a summarized form, and Al-Bayhaqi in "Shu'ab al-Iman" (1/174, 153), and Al-Khatib in "Tarikh Baghdad" (4/45), all from Abdullah ibn 'Amr who said: The Messenger of Allah (peace be upon him) said: "There is nothing more honored in the sight of Allah, the Mighty and Majestic, than a son of Adam." It was said: O Messenger of Allah, not even the angels? He said: "The angels are compelled like the sun and the moon."
- Al-Bayhaqi said: 'Ubaydullah ibn Tamim narrated it exclusively. Al-Bukhari said: He has strange narrations. Others narrated it from Khalid al-Hadha' as a stopped (Mawquf) narration on the authority of Abdullah ibn 'Amr, and it is the authentic narration.
- Then the stopped (Mawquf) narration was narrated in "Shu'ab al-Iman" (1/174-175) and also in (1/175, 154).
- Al-Haythami said: At-Tabarani narrated it in "Al-Kabir" with 'Ubaydullah ibn Tamim, and it is weak.
- In "Majma' al-Zawa'id" (1/82).

(1) **[426] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, I did not find any criticism or praise for the sheikh of the compiler. It includes Ibad bin Kathir, who, if he is from Thaqif in Basra, is abandoned (Matruk), and if he is from Ramla, is weak. The rest of the narrators are accused of tampering with the weak narrators, and it is suspected that it is either mursal or mudallis.

said, Aḥmad ibn Ibrāhīm Addawraqiyy said, Ibrāhīm ibn Isḥāq Aṭālaqāniyy said, Baqīah via Ibrāhīm ibn Adham said, 'abbād ibn Kathīr ibn Qays said: "A man who was wearing a nice garment sat before the Prophet (PBUH) then a man wearing worn-out clothes sat beside the other man. The rich man pulled his clothes closer to him so the Prophet (PBUH) said: **"Are you in disgust of your Muslim brother? Were you worried that your richness may transmit to him or were you worried that his poverty would rub off on you? The rich man responded: "I ask Allah's forgiveness and apologize to Messenger of Allah. Indeed, the soul is ever inclined to evil and the devil deceived me. Bear witness for me Messenger of Allah that I give half of my wealth to him."** The (poor) man said: "I don't want that" The Prophet asked: "Why not?" The man responded: "I am afraid that my heart will be corrupted like his heart."

Abū Bakr said: "Do not belittle any Muslim. The Muslim in the lowest level is in a high status in the sight of Allah."

Yaḥīā ibn Mu'ādh said: "Who is worse than people who envy the rich and humiliate the poor."

﴿Those who are mindful ˹of Allah˺ will rank above them on the Day of Judgment﴾ in status.

(427)[1] 'Abdurraḥmān ibn Aḥmad ibn Ja'far and Alḥassan ibn Muḥammad

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The authentication of Hadith:

- Abu Nu'aim narrated it in "Hilyat al-Awliya" (8/53) through the route of Ahmad bin Al-Hussein Al-Hudha, who said: Ahmad bin Ibrahim Al-Duraqi narrated to us about Ibad. And it is also narrated as such by Ibrahim from Ibad, in a mursal manner.

(1) **[427] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, the sheikh of the compiler, Al-Hasan bin Muhammad, is not mentioned with any criticism or praise, and the other narrator does not have a biography available. The hadith has been transmitted through authentic routes from Abu Mu'awiya.

The authentication of Hadith:

- Imam Ahmad narrated it in his "Musnad" (5/170, 21493), Ibn Abi Shaybah in his "Musannaf" (12/156, 35319), and Al-Bazzar in his "Musnad" (9/392, 3979).
- Refer to "Kashf al-Astār" (4/242, 3629) by Muhammad bin al-Muthanna, all of them narrated it from Abu Mu'awiya.

ibn Ja'far said, Ḥājib ibn Aḥmad ibn Yarḥum said, Muḥammad ibn Hammād said, Abū Mū'āwiah via Al'a'mash via Zayd ibn Wahb (71/A) via Abī Dhar said, Prophet Muḥammad told me: "Abū Dhar, which one is of the highest rank inside the Mosque?" I saw a man wearing a nice garment and said: "This one!" The Messenger of Allah (PBUH) said**: "Abū Dhar, which one is of the**

- Imam Ahmad also narrated it in his "Musnad" (5/157, 21396), Ibn Abi Shaybah in the previous source, and Al-Bayhaqi in "Shu'ab al-Iman" (7/330, 10480) through the route of Ya'la bin 'Ubaid.
- It is also narrated by Imam Ahmad (5/157, 21396) and Al-Bayhaqi in "Shu'ab al-Iman" (7/330, 10480) through the route of Ibn Numayr.
- Imam Ahmad narrated it in his "Musnad" (5/157, 21397) through Muhammad bin 'Ubaid, all of them narrated it from Al-A'mash, in a similar manner.
- I did not find a clear statement from Al-A'mash regarding his hearing, but Dr. Abdul Rahman al-Faraywi, the researcher of the book "Al-Zuhd" by Luqiyah, attributed the hadith to "Musannaf Ibn Abi Shaybah" from a handwritten copy, stating that in Ibn Abi Shaybah's version, there is a statement confirming Al-A'mash's hearing from Zaid bin Wahb.
- "Al-Zuhd" (1/379).
- It was narrated by Waki' in "Al-Zuhd" 1/378 (144), Imam Ahmad in his "Musnad" 5/157 (21395), and in "Al-Zuhd" (p. 50) (48). Ibn Hibban also narrated it in his "Sahih" as mentioned in "Al-Ihsan" 2/456 (681). Al-Harith bin Abi Usama narrated it in his "Musnad," as stated in "Baghiyat al-Bahith" (p. 329) (1109), and he has the endorsement of Al-A'mash regarding hearing it. Al-Bayhaqi narrated it in "Shu'ab al-Iman" 7/329 (10479), all through the chain of Al-A'mash, from Suleiman bin Muhar, from Khurasha bin Al-Hurr.
- Al-Bazzar narrated it in his "Musnad al-Bahr al-Zakhir" 9/414 (418), and refer to "Kashf al-Astar" 4/243 (3630) through the chain of Al-A'mash, from Ibrahim al-Taymi, from his father.
- Al-Tabarani narrated it in "Al-Mu'jam al-Awsat" 6/82 (5862), and Abu Nu'aym in "Hilyat al-Awliya" 8/115, both through the chain of Al-A'mash, from Al-Ma'arr bin Suwayd, all narrating it from Abu Dharr in a similar manner, with a Marfu' narration.
- Abu Nu'aym said: It is a well-established and famous hadith from the narration of Al-A'mash.
- "Hilyat al-Awliya" 8/116.
- Al-Mundhiri said: Ahmad narrated it with chains of narrators who are relied upon in authentic narrations.
- "Al-Targhib wa al-Tarhib" 4/149.
- Al-Haythami said: Ahmad, Al-Bazzar, and Al-Tabarani narrated it with chains of narrators, and the narrators of Ahmad and one of the chains of Al-Bazzar and Al-Tabarani are reliable.
- "Mu'jam al-Zawa'id" 10/265.

lowest rank inside the Mosque?" I saw a weak man wearing worn-out clothes and said: "This one!" Messenger of Allah said: "By the One in Whose Hand my soul is, this man (the poor one) in the Day of Judgment is better than Earth filled with men like this one (the rich one)."

﴿And Allah provides for whoever He wills without limit﴾ Ibn 'Abbās said: "Without limited sustenance or amount. A big number that can be counted is still limited and small." Aḍaḥāk said: "Without the necessary means in this world and without being brought to account in the Day of Judgment."

It is said that the real meaning is only known by Allah, the Almighty. There are two possibilities about the meaning of the verse: -1 No person has the ability or right to object to Allah's choice of providing sustenance for His servants. No one can say: "Why have you given this person that much and why have you not given that person this thing?" There is no partner who has the power or share in Allah's Kingdom. -2 Allah doesn't fear the depletion of His unlimited supply. There is no room for financial losses or overspending. Allah is All-knowing and the Richest of all, therefore; He doesn't stop a provision unless it is based on His wisdom, mercy, and justice. He just says; "Be" and it is.

[Qur'ān 2:213]: ﴿Humanity had once been one community﴾ (71/B) Alḥassan and 'Aṭā' said: "All people were one nation since the beginning of creation until Noah (PBUH) then Ibrāhīm then all Prophets were sent to their disbelieving nations who were blindly following their forefathers like mindless cattle." 'ikrimah and Qatādah said: "All people were one nation since the time of Adam (PBUH) to the time of Nūḥ. All ten generations between Adam and Noah were believers on the rightly guided path then Noah was sent to his disbelieving nation who went astray from the straight path of monotheism. Nūḥ was the first messenger then other messengers and Prophets were also sent to other disbelieving nations." Alkalbiyy and Alwāqidiyy (a liar and extreme Shiite) said: "These are the followers of Nūh who survived the flood with him. All of them were believers but people began to go astray after the death of Nūḥ then Allah sent Prophets to the disbelieving nations."

It was narrated that Ibn 'Abbās said: "All people were disbelievers at the time of Ibrāhīm, therefore; Allah sent Ibrāhīm and other Prophets to their disbelieving nations."

Arrabī' via Ibn Al'ālīah via 'Ubay ibn Ka'b said: "People were only one nation when they were taken out from Adam's back to admit Allah's oneness and declare the fact of being Allah's servants. Then people started going astray." According to the Qirā'ah of 'Ubay and 'Abdullah: "They differed among themselves, so Allah sent Prophets (to them)"

Mujāhid, Muḥammad ibn Isḥāq ibn Yassār said: "Adam alone is meant by the verse 'all people were one nation'. Adam is the father of humanity, therefore; he was referred to as one nation. Eve was created from Adam's body then all humanity was the offspring of both of them. Deviation started when Cain killed Abel then Allah sent Prophets to people."

One of the commentators stated that all people are one nation with regards to sharing same innate nature and instincts, then Allah sent Prophets to all people.

(72/A) There were 124,000 Prophets and 313 Messengers: Only 28 of them were mentioned by name in the Qur'ān. (only 25)

﴿as deliverers of good news﴾ of the reward to the obedient believers ﴿and as warners﴾ of punishment to the disbeliever and disobedient ones.

(428)[1] (Weak Ḥadīth) Abū Manṣūr Alḥamshādhiyy said, Muḥammad

(1) **[428] The assessment of the reliability of the chain of transmitters:**
- In its chain, there are narrators whom I am not familiar with. Musa ibn Ubaydah is weak, and if Muhammad ibn Thabit is the same as ibn Sharhabil, then he is acceptable; otherwise, he is unknown. The hadith has multiple routes that collectively make it good.

The authentication of Hadith:
- Narrated by al-Bayhaqi in "Shu'ab al-Iman" 1/148 (131) and in "Ad-Du'at al-Kabir" 1/121 (160) through the route of Ahmad ibn Abd al-Jabbar.
- Narrated by al-Asbahani in "At-Targhib wa at-Tarhib" 3/332 (1702) through the route of Abd al-Rahman ibn Mahdi, both of them narrating from Waki' through his statement.
- Narrated by Abd ar-Razzaq in his "Musannaf" 2/216 (3118) from ath-Thawri, and through his route, al-Tabarani attributed it to him, as stated by Ibn al-Qayyim in "Jalaa al-Afhām" (p. 100).

ibn Yūsuf said, Alḥassan ibn Muḥammad said, 'Abdullah ibn Hāshim said,

- Narrated by Isma'il ibn Ishaq al-Qadi in "Fada'il as-Salah 'ala an-Nabi" (p. 141) (45) through the route of Umar ibn Harun.
- Narrated by al-Khatib in "Tarikh Baghdad" 8/105 through the route of Abu Asim al-Nabil.
- Narrated by Ibn Abi Umar in his "Musnad" from Abu Usama, and Ahmad ibn Muni' in his "Musnad" from Abu Sa'id, the mawla (freed slave) of Bani Hashim, as attributed to them by Ibn Hajar in "Al-Matalib al-Aaliyah" 4/9 (3350).
- Attributed by as-Sakhawi in "Al-Qawl al-Badī'" (p. 61) to Abu al-Yaman ibn Asakir through the route of al-Ma'afi ibn Imran, all of them narrating from Musa ibn Ubaydah in the same manner.
- Ibn al-Qayyim said: Even though Umar ibn Harun, Musa ibn Ubaydah, and Muhammad ibn Thabit may not be strong authorities, this hadith has corroborating evidence, and similar hadiths can be used as supporting evidence. He also said: Even though Musa is weak, his hadith is still inspiring.
- ("Jalaa al-Afhām") (pp. 101-102, 635).
- Ibn Hajar said: It was narrated by Isma'il al-Qadi with a weak chain.
- ("Fath al-Bari") 11/169.
- As-Sakhawi said: In its chain is Musa ibn Ubaydah, and even though he is weak, his hadith is still inspiring.
- ("Al-Qawl al-Badī'") (p. 61).
- The hadith has supporting evidence, including:
- 1. The hadith of Ibn Abbas: Narrated by At-Tabarani through the route of Musa ibn Ubaydah, from Muhammad ibn Amr ibn Ata, from Ibn Abbas, with a similar wording. Ibn Al-Qayyim attributed it to Ibn Abbas in "Jalā al-Afhām" (p. 634), and As-Sakhawi in "Al-Qawl al-Badī'" (p. 62). Ibn Hajar said: At-Tabarani reported it, and we also narrated it in "Fawā'id al-'Isawī," but its chain is weak as well. "Fath al-Bari" (11/169). As-Sakhawi said: Musa is also in its chain. "Al-Qawl al-Badī'" (p. 62).
- 2. The hadith of Anas: Narrated by Al-Khatib in "Tārīkh Baghdād" (7/380) through the route of Ali ibn Ahmad al-Basri, who said: Hamid al-Tawil informed us, from Anas, in a Marfu' narration. Al-Khatib said about Ali al-Basri: Unknown. It was also narrated by Abu Ash-Shaykh in "Tabaqāt al-Muhaddithīn bi-Isbahān" (2/10, 92), and Abu Nu'aim in "Dhikr Akhbār Isbahān" (1/113, 2/335), and As-Suyuti attributed it to Ibn Mardawayh in "Ad-Durr al-Munthūr" (7/14). All of them through the route of Abu Al-Awam al-Qattan, from Qatadah, from Anas, in a Marfu' narration: "When you send greetings upon me, send greetings upon the messengers, for I am a messenger among the messengers." It was also narrated by Ibn Abi Hatim in "Tafsīr al-Qur'ān al-'Adhīm," as attributed by Ibn Kathir in his Tafsir (12/68), and Ibn Abi Asim in "Fadl al-Salāh 'alā an-Nabi" (p. 54, 70) through the route of Shayban, from Qatadah, from Anas, from Abu Talhah, in a Marfu' narration, with a similar wording as mentioned earlier. It was also narrated by Ibn Abi Asim (p. 53, 69) through the

Wakī' via Mūsā ibn 'Ubaydah via Muḥammad ibn Thābit via Abū Hurayrah stated that Prophet Muḥammad (PBUH) said: **"Pray for Allah's Blessings upon His Prophets and Messengers as they were sent by Allah like me."**

﴿and revealed to them the Scriptures﴾ all books sent to different Messengers ﴿in truth﴾ with justice and truthfulness ﴿to judge among people﴾ the vast majority of Qurrā' read the 'yā'' with 'dammah' and the 'kāf' with 'fatḥah' in four places: this place, in Āl-'imrān, and An-Nūr in two places." Abū Ja'far Alqāri' and 'āṣim Aljaḥdariyy read in all over the Qur'ān with 'dammah' on the 'yā'' and 'fatḥah' on the 'kāf' because the book doesn't literally judge between people; it is judged with. The Qirā'ah of the vast majority has two interpretations: -1 The inclusiveness of speech as Allah says: ﴿This book of Ours speaks the truth about you.﴾ -2 It refers to the obligation

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route of Saeed ibn Abi Arubah, from Qatadah, from Anas, in the same wording as the first version. However, As-Sakhawi mentioned the narration from Ibn Abi Asim with omission, saying: "from Anas," then he said: "Its chain is good, but it is Mursal." "Al-Qawl al-Badī'" (p. 61). Ibn Hajar mentioned regarding the earlier chain of Ibn Mardawayh: Its chain is good, but Abdul bin Humaid reported it in his Tafsir from the narration of Saeed ibn Abi Arubah, from Qatadah, as Mursal, and that is stronger. "Nata'ij al-Afkar" ((Results of Thoughts)) Council (307): Refer to the marginal notes of the book "The Virtues of Sending Blessings" by Ibn Abi Asim Al-Mahdi Al-Salafi.

- Similarly, At-Tabari narrated it - meaning it is a Mursal narration - in "Jami' Al-Bayan" 23/116, and As-Suyuti attributed it to Ibn Al-Mundhir and Ibn Abi Hatim.
- 3- The hadith of Ali regarding supplicating for the preservation of the Qur'an, in which it states: "Send blessings upon me and upon all the Prophets."
- It was narrated by At-Tirmidhi in the book of supplications, in the chapter on supplication for preservation (3570), and he said: "This is a good and rare hadith."
- It was also narrated by Al-Hakim in "Al-Mustadrak" 1/461-462, and he said it is authentic according to the criteria of the two Shaykhs (Al-Bukhari and Muslim), but they did not include it. Adh-Dhahabi commented on it, saying: "This is a rejected and anomalous hadith that I fear might be fabricated. By Allah, the quality of its chain has confused me."
- Al-Mundhiri said: "The chains of this hadith are good, but its content is very rare."
- In "Al-Targhib wa al-Tarhib" 2/361.
- Al-Sakhawi said: "The truth is that it has no flaw, except that it is attributed to Ibn Jurayj from 'Ata' with a weak attribution according to our Shaykh."
- In "Al-Qawl al-Badee'" (p. 243).
- Also, refer to "Tanzih al-Shari'ah" by Ibn 'Iraq 2/112.

of judgment by the book sent to each Prophet. When the Prophet judges with the book, it is as if the book has judged by itself.

﴿regarding their disputes And no one disputed the Scriptures﴾ about the revealed books ﴿except the very people who received them﴾ such as the Jews and Christians ﴿after clear proofs had come to them﴾ the rulings of Torah and Injīl. Alfarrā' stated that there are two interpretations of their disputes: -1 Every nation disbelieved in the revealed book of the other. Allah says: ﴿Surely those who deny Allah and His messengers and wish to make a distinction between Allah and His messengers, saying, ﴿We believe in some and disbelieve in others. ﴾ (72/B) -2 They changed their scriptures as Allah says: ﴿Of the Jews there are those who displace words from their (right) places.﴾

Some scholars stated that this verse refers to Muḥammad (PBUH) as People of the book differed among themselves about his book Qur'ān) ﴿after clear proofs had come to them﴾ about the clear description of Muḥammad (PBUH) in their scriptures ﴿out of jealousy﴾ envy and injustice ﴿Then Allah, by His grace, has guided the believers to the truth regarding those disputes﴾ this is linguistically equivalent to what Allah says: ﴿guided us to this﴾ and as The Almighty says:) ﴿then wish to go back on the words they uttered﴾. ﴿By his grace, to the truth﴾ by His Knowledge and Will.

Abū Zayd said: "They differed among themselves with regards to the direction of prayer. Some prayed towards the east, others to the west while others faced Jerusalem. Allah, the Almighty guided us to the direction of the Ka'bah. They also differed among themselves with regards to fasting. Some fasted part of the day while others fasted at night. Allah, the Almighty guided us to the fasting of Ramadan. They differed among themselves with regards to Friday. The Jews revered the Sabbath and Christians revered Saturdays. Allah, the Almighty guided us to stick to Friday. They differed among themselves with regards to Ibrāhīm (PBUH): the Jews claimed that he was a Jew like them and Christians claimed that he was a Christian. Allah, the Almighty guided us to the truth about Ibrāhīm (he wasn't a Jew or a Christian). They differed among themselves with

regards to Jesus (PBUH): the Jews falsely claimed that he was an illegitimate child and the Christians deified him. Allah, the Almighty guided us by His grace to the truth ﴿and Allah guides whoever He wills to the Straight Path.﴾

[Qur'ān 2:214]: ﴿Do you think you will be admitted into Paradise﴾ (73/A) Qatādah and Assudiyy said: "It was revealed about the Muslims in the battle of the Trench who were extremely exhausted, pressured, afraid, and faced strong hardships such as cold weather, poverty, and different kinds of harm. Allah says: ﴿and the hearts gaped up to the throats﴾

It is said that this verse was revealed about the Battle of 'Uḥud as mentioned in Surat Āl-'imrān, verse 142. 'Abdullah ibn 'Ubay and his companions said to Prophet Muḥammad's companions: "How long are you going to throw yourselves into destruction and waste your money? If Muḥammad was truly a Prophet, his companions wouldn't have been captured or killed! They responded: "No doubt about it that our dead people will enter Paradise." The hypocrites added: "When are you going to quit your futile, wishful thinking?" Therefore, Allah revealed this verse.

'Aṭā' said: "Prophet Muḥammad (PBUH) and his companions faced strong hardships when they arrived to Madīnah. They had no money or property; the disbelievers took over their possessions and wealth. The believers chose Allah's Pleasure and followed the Prophet (PBUH) then the Jews showed their true colors of animosity to the Prophet (PBUH). Some of the rich people were also secretly hypocrites, therefore; Allah revealed this verse to reassure the hearts of the believers ﴿Do you think﴾.

The letter ''m' is in the beginning of the sentence without a previously mentioned question. Alfarrā' said: "The 'mīm' is a linking 'letter' which means 'Do you think?'" Azzajāj said: "The meaning is the linking word 'bal' (but)." A poet said: "The sun rose shining in the morning… The sun is so white, but you are much whiter." ''m' means but in the context of the previous poetry. This rule applies to the rest of the Qur'ān in similar contexts.

The meaning of the verse: 'O believers! Have you thought of entering Paradise without facing the same tests of previous nations?' 'Lammā' means

'lam' (didn't); it is also a linking letter as Allah says: ﴿As well as others of them, who have not already joined﴾.

Annabigha said: "It's time to leave but our camels… are still in their dwelling place." 'lammā' has the same meaning of 'lam' in this context and in many other contexts too. (73/B)

﴿like those before you﴾ the Prophets and the believers in previous nations. Allah then mentioned what happened to them ﴿They were afflicted﴾ with ﴿suffering﴾ which is poverty, harm, hardships and tribulations and ﴿adversity﴾ sickness and disability and ﴿were so ˹violently˺ shaken﴾ with different kinds of tribulations, calamities and fear ﴿˹even˺ the Messenger and the believers with him cried out, ﴿When will Allah's help come?﴾ people are afflicted by tribulations until they feel that victory is taking so long ﴿Indeed, Allah's help is ˹always˺ near﴾

There are different Qirā'ah for ﴿˹even˺ the Messenger will say﴾. Mujāhid, Nāfi', Shaybah and Al'a'raj read 'yaqūl' with 'dammah' while the rest read it with 'fatḥah'. The ones who read it with 'fatḥah' did so because of the word 'ḥatā' which makes the verb in the future is 'manṣūb'. The ones who read it with 'dammah' did so because the Prophet actually said that in the past; it is not something in the present or the future. A verb in the future tense but referring to the past can be 'maṣūb' or 'marfū''. 'ḥatā' doesn't change the verb which refers to a past event but it can affect the verb by adding an unspoken light ''inn' which the people of Baṣrah deduce from the meaning. 'ḥatā' according to the people of Kūfah in this context makes the verb 'manṣūb'. The Arabs say: "We walked to enter Makkah." The verb 'nadkhul' is 'marfū'' because it is about the past but if the context is about the future, then there is nothing appropriate other than 'naṣb'.

Wahb ibn Munabih said: "They found more than 70 dead Prophets between Makkah and Ṭā'if due to starvation."

Wahb also said: "I read a book claimed to be written by one of the disciples which stated that if a man finds himself on the path of poverty, he should find solace on the path of the Prophets and righteous people. If a man finds himself on the path

of prosperity, he should weep for being on a different path than theirs." (74/A)

(429)[1] Aḥmad ibn 'Ubay ibn Aḥmad Aljirjāniyy said, Aḥmad ibn 'Umar bin

(1) **[429] The assessment of the reliability of the chain of transmitters:**

- In its chain, the sheikh of the compiler was not mentioned by any criticism or praise, and I could not find a biography for his sheikh. However, this hadith has been narrated through authentic chains from Asim, who is considered truthful, so the hadith is considered good and supported by evidence.

The authentication of Hadith:

- Narrated by An-Nasa'i in "At-Tibb" (p. 16) (5), At-Tirmidhi in his book on asceticism, under the chapter on perseverance in tribulations (2398), and he commented: "This is a good and authentic hadith." Also narrated by Ibn Majah in his book on trials, under the chapter on patience in afflictions (4023), Imam Ahmad in his Musnad 1/185 (1607), Ibn Abi Dunya in "Al-Marad wa al-Kafarat" (p. 17) (3), Abu Ya'la in his Musnad 2/143 (830), Al-Bazzar in "Al-Bahr az-Zakhkhar" 3/353 (1154), Ibn Hibban in his Sahih as mentioned in "Al-Ihsan" 7/161 (2901), and Al-Hakim in "Al-Mustadrak" 1/100, all through the route of Hammad ibn Zaid. It was also narrated by At-Tayalisi in his Musnad (p. 29) (215), Imam Ahmad in his Musnad 1/173 (1494), Ash-Shashi in his Musnad 1/132 (69), Abu Nu'aym in "Hilyat al-Awliya'" 1/368, Al-Bayhaqi in "As-Sunan al-Kubra" 3/372, and in "Shu'ab al-Iman" 7/142 (9775), all through the route of Shu'bah.
- It was also narrated by Imam Ahmad in his Musnad 1/172 (1481), Ad-Darimi in "As-Sunan" (2825), and 'Abd ibn Humayd in his Musnad, see "Al-Muntakhab" (p. 78) (146), and Ad-Durayqi in "Musnad Sa'd ibn Abi Waqqas" (p. 87) (41), all through the route of Sufyan ath-Thawri.
- It was also narrated by Ibn Sa'd in "At-Tabaqat al-Kubra" 2/209, At-Tayalisi in his Musnad (p. 29) (215), Imam Ahmad in his Musnad 1/180 (1555), Al-Hakim in "Al-Mustadrak" 1/100, Al-Bayhaqi in "As-Sunan al-Kubra" 3/372, in "Shu'ab al-Iman" 7/142 (9775), and Al-Khatib in "Tarikh Baghdad" 3/378, all through the route of Hisham ad-Dustwai.
- Ibn Hibban narrated it in his "Sahih" as mentioned in "Al-Ihsan" 7/160 (2900), 7/84 (2921), and Al-Bayhaqi in "Shu'ab al-Iman" 7/142 (9775), and Al-Hakim in "Al-Mustadrak" 1/100, all through the chain of Hammad bin Salamah.
- Al-Haytham bin Kalib also narrated it in his "Musnad" 1/130 (67), and Al-Hakim in "Al-Mustadrak" 1/100, and Al-Bayhaqi in "Al-Sunan al-Kubra" 3/372, all through the chain of Shibban bin Abdul Rahman.
- Al-Haytham bin Kalib also narrated it in his "Musnad" 1/130 (67) through the chain of Isra'il.
- Abu Bakr ibn Abi Shaybah narrated it in his "Musannaf" 4/378 (10924), and Al-Hakim in "Al-Mustadrak" 1/100 through the chain of Abu Bakr ibn 'Ayyash.
- Al-Hakim also narrated it in "Al-Mustadrak" 1/100 through the chain of Zaidah and Aban al-'Attar, all through the narration of 'Asim bin Bahdalah in this manner.

Aḍaḥāk Al'isbīgābiyy said, Abū 'Abdullah Muḥammad ibn Naṣr Almarwaziyy said, Ḥāmid ibn 'Umar Albakrāwiyy said, Abū 'Uwānah via 'āṣim via Mūsāb ibn Sa'd via his father that he asked Prophet Muḥammad (PBUH) about people who are tried most severely. He said: "The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is weak in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins."

(430)[1] Abū 'Umar Alfurātī said, Abū Bakr Muḥammad ibn Aḥmad ibn Ibrāhīm said, Ja'far ibn Aḥmad Ashāmātiyy said, Abū 'Abdullah said, his uncle said, 'Abdurraḥmān ibn Zayd said: "A close companion of Jesus (PBUH) was attacked and eaten by a lion so Jesus said: "O my Master! He is my close

- The first part is supported by:
- The hadith of Abu Sa'id al-Khudri narrated by Ibn Majah in his book "Al-Fitan," in the chapter of patience in adversity (4024), and Ibn Abi Dunya in "Al-Marad wa al-Kafarat" (p. 14, no. 1), and Abu Ya'la in his "Musnad" 2/312 (1045), and Al-Hakim in "Al-Mustadrak" 1/99, and he said: This hadith is authentic according to the criteria of Muslim, and Hisham bin Sa'd used it as evidence.
- Al-Busiri said: This is an authentic chain, its narrators are trustworthy, and it has supporting evidence. "Misbah al-Zujaja" 2/302 (1417).
- The second part is supported by: The hadith of Abu Hurairah narrated by Al-Tirmidhi in his book "Al-Zuhd," in the chapter of patience in adversity (2399), and he said: This hadith is good and authentic, and Imam Ahmad in his "Musnad" 2/450 (9811), and Ibn Hibban in his "Sahih" as mentioned in "Al-Ihsan" 7/176 (2913), and Al-Hakim in "Al-Mustadrak" 1/497, and he said: This hadith is authentic according to the criteria of Muslim, and Al-Dhahabi agreed with him.

(1) **[430] The assessment of the reliability of the chain of transmitters:**

- In its chain, the sheikh of the compiler was not mentioned by any criticism or praise, the same goes for his sheikh. As for Abu Abdullah and his uncle, I did not find information about them, and Abdul Rahman bin Zaid is weak.

The authentication of Hadith:

- Narrated by Al-Bayhaqi in "Shu'ab al-Iman" 7/163 (9853) from Abu Abdullah Al-Hakim who said: I heard Abu Mansur Muhammad bin Ahmad Al-Sufi saying: I heard Hammad Al-Muzakki saying: I heard Ahmad bin Abi al-Hawari saying: I heard Abu Suleiman saying: Musa (peace be upon him) passed by a man... and he mentioned it in a similar manner.

helper for dealing with the Sons of Israel and my expected predecessor to rule them. Why have you made one of your servants attack and eat him? Allah said: "He had a high rank that I wanted him to reach, but his deeds wouldn't be enough for that to happen, therefore; I tried him with such tribulation to reach such high rank."

[Qur'ān 2:215]: ﴿They ask you ˹O Prophet in˺ what ˹way˺ they should donate﴾ was revealed about 'Amr ibn Aljamūḥ, a wealthy old man who asked the Prophet (PBUH): "O Messenger of Allah, what should we give away as charity and to whom should we give it to?" Allah revealed: ﴿They ask you ˹O Prophet in˺ what ˹way˺ they should donate﴾. The demonstrative pronoun 'dhā' has two different ways of parsing: -1 a nonspecific thing is referred to for being paid as charity, therefore, it is considered to be in state of 'naṣb': ﴿they donate﴾. (74/B) It is like saying: "They ask you about what thing exactly should they pay for charity?" -2 It can be considered 'marfū'' due to being preceded by 'mā': "They ask you about what they should pay as charity."

Say, ﴿Whatever you give﴾ money ﴿for parents, relatives, orphans, the poor, and ˹needy˺ travelers. Whatever good you do is certainly well known to Allah﴾ everything will be rewarded by Allah. Qur'ān commentators stated that this verse was revealed before the mandatory Zakāh.

[Qur'ān 2:216]: ﴿Fighting has been made obligatory upon you﴾ Jihād was made mandatory upon the believers. There are different opinions with regards to this verse. Some scholars stated that these are only the Prophet's companions. Ibn Jurayj stated that he asked 'Aṭā' about the obligation of Jihād upon all believers based on 'Fighting has been made obligatory upon you ˹believers˺, though you dislike it'. 'Aṭā' said: "No, it is only mandatory upon the people who received this verse at that time."

Some other scholars stated that Jihād is mandatory upon all believers until the Day of judgment based on the apparent meaning of the verse.

(431)[1] Abū Alḥassan Alquhunduziyy and Abū 'Aliyy Arawdhabāriyy stated that Abū Bakr (Muḥammad ibn Bakr) ibn Muḥammad Albaṣriyy said, Abū Dāwūd Sulaymān ibn Al'ash'ath Asijistāniyy said, Sa'īd ibn Manṣūr said, Abū Mu'āwīah said, Ja'far ibn Barqān via Yazīd ibn Abī Nashbah via Anas stated that Prophet Muḥammad said: "Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever for whatever sin he commits, and not to excommunicate him from Islam for any action; and Jihād will be performed continuously since the day Allah sent me as a prophet until the day the last member of my nation will fight with the Dajjāl (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. And everyone must have faith in Divine decree." (75/A)

(432) Aḥmad ibn 'Ubay said, Alhaytham ibn Kulayb said, Aḥmad ibn Ḥāzim (ibn Abī Ghurzah) said, Sa'īd ibn 'Uthmān Asa'īdiyy via 'Umar ibn Muḥammad ibn Almunkader via Sumay via Abī Ṣāliḥ via Abū Hurayrah stated that Prophet Muḥammad (PBUH) said: **"He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him."**

Some scholars stated that Jihād is Farḍ Kifāyah (collective duty). It is sufficient for all Muslims that a group of Muslims engaged in Jihād. This is similar to following the funeral of a deceased Muslim, responding to Salām, and praying for mercy for the one who sneezes. This is the soundest of all opinions as it is the opinion of the vast majority of scholars. Azzuhriyy and Al'awzā'iyy said: "Allah, the Almighty mandated Jihād upon a group of Muslims while others should be prepared for joining battles that need their support. Ibn 'Ubay stated that Nājiḥ asked 'Aṭā' about the obligation of Jihād. 'Aṭā' responded: "No. It's optional for Muslims to join the Muslim army." The evidence for this opinion is ﴿Allah has elevated in rank those who strive with their wealth and their lives above those who stay behind ⌜with valid excuses⌝.

(1) **[431] The assessment of the reliability of the chain of transmitters:**
- The hadith, with its chain and text, has been previously mentioned in the interpretation of verse (195).

Allah has promised each a fine reward﴾. If those who stayed at home were sinners, they wouldn't have been granted a fine reward; they would have been granted the worst of punishments instead. And Allah knows best.

﴿though you dislike it﴾ difficult for you. The Qurrā' agreed that 'kāf' has 'dammah' except Abā 'Abdurraḥmān Asulamiyy who read the 'kāf' with 'fatḥah'. These are two dialects which have the same meaning like 'ghusl and ghasl' 'Aḍu'f and aḍa'f' 'arruhb and arrahab'. Most linguists stated that 'kurh' has a 'dammah' on the 'kāf' which means difficulty. 'karh' with 'fatḥah' means by force. (75/B) The word indicates a natural aversion to spending money and providing supplies for Jihād. It is difficult for human beings to endure extreme effort and face ultimate danger. The meaning is not a dislike of Allah's command. 'ikrimah said: "It was abrogated by And they say, ﴿We hear and obey﴾. They disliked Jihād then they loved it."

﴿Perhaps you dislike something which is good for you﴾ because Jihād has two scenarios: victory and the spoils of war or martyrdom and Paradise ﴿and like something﴾ which is staying at home without joining the Muslim army "which is bad for you﴾ humiliation and poverty in addition to the loss of the spoils of war and great reward ﴿Allah knows and you do not know﴾. Ibn 'Abbās was behind the Prophet on a ride then the Prophet said: "O ibn 'Abbās, be pleased with Allah's decree even if it was something that you do not like. This is clearly mentioned in Allah's Book." Ibn 'Abbās said: "O Messenger of Allah, where can I find this verse?" The Prophet (PBUH) said: **"Perhaps you dislike something which is good for you and like something which is bad for you"**

(433)[1] Abū Alqāsim Alḥassan ibn Muḥammad Asudūsiyy said, Abū 'Aliyy Arrafā' in Herat city said, Abū Bakr 'Umar ibn Ḥafṣ Asudūsiyy said, 'āṣim ibn 'Aliyy said, Almas'ūdiyy said, Alḥassan said: "Do not hate calamities

(1) **[433] The assessment of the reliability of the chain of transmitters:**
- In its chain, the sheikh of the compiler was not mentioned by any criticism or praise, and Asim bin Ali Sadaq is possibly problematic, as he narrated from Al-Mas'udi after he was declared unreliable.

The authentication of Hadith:
- Mentioned by Al-Qurtubi in "Al-Jami' li Ahkam al-Qur'an" 3/39, and Abu Hayyan in "Al-Bahr al-Muhit" 2/153.

and sudden tribulations. You may hate something while it has a blessing in disguise while you may like something which holds hidden destruction."

(434)[1] Abū Alqāsim ibn Abī Bakr Almuktab said, Abū Bakr Muḥammad ibn Almundhir Aḍarīr said, Abū Muḥammad Azanjāniyy Almū'dib said, Abū Sa'īd Aḍarīr said the following poetry: "You may avoid something…but it truly what you love. A Blessing in disguise… but you only see what you dislike." (76/A)

(435)[2] Abū Alqāsim Alḥassan ibn Muḥammad ibn Ja'far An-nīsābūriyy said, Abū Ya'lā Muḥammad ibn Aḥmad ibn Ḥamdān Annasawiyy said, Ibrāhīm ibn Muḥammad ibn 'arafah said to 'Abdullah ibn Almu'taz the following poetry: "Do not despise the unpleasant… do not rush to judgment. Allah granted you many hidden blessings… which you should've been grateful for."

(436)[3] Alḥassan ibn Muḥammad ibn Ḥabīb said, Abā Alḥassan ibn Alḥusayn ibn Muḥammad ibn Alfaḍl Arrāziyy said, 'Abdurraḥmān ibn Abī Ḥātim said that his father said: "Almutawakil sent one of his officials to bring Muḥammad ibn Allayth who stayed at his home for a long time. Muḥammad was petrified when the officials arrived. A man passed by his ride and said the following poetry: 'Many things loomed on the horizon… but Allah turned all of them in your favor.' When Muḥammad entered upon Almutawakil, he was

(1) **[434] The assessment of the reliability of the chain of transmitters:**
- In its chain, the sheikh of the compiler spoke about it, and his sheikh and the sheikh of his sheikh were not found.
- The two verses are mentioned by Al-Qurtubi in "Al-Jami' li Ahkam al-Qur'an" 3/39, and Abu Hayyan in "Al-Bahr al-Muhit" 2/153, and Al-Bayhaqi narrated these two verses in "Shu'ab al-Iman" 7/227 (10104) from Abu Amr bin Najid.

(2) **[435] The assessment of the reliability of the chain of transmitters:**
- In its chain, the sheikh of the compiler spoke about it, and the sheikh of his sheikh was not found.
- The two verses are mentioned by Al-Tanukhi in "Al-Faraj ba'd al-Shiddah" 5/26, and they are attributed to Amir al-Mu'minin Ali bin Abi Talib.
- The second verse is mentioned by Ibn Qutaybah with slight variations in "Ayun al-Akhbar" 3/52, and Ibn Abd al-Barr in "Bahjat al-Majalis" 3/367, and Abu Mansur al-Tha'labi in "Al-Tamthil wal-Muhadara" (p. 11) without attributing it to anyone.

(3) **[436] The assessment of the reliability of the chain of transmitters:**
- There is someone missing in its chain.

appointed as the governor of Egypt, was granted 100 thousand Dīnārs and was given all tools, animals, and servants that he needed."

(437)[1] Alḥassan ibn Muḥammad said, Abū Sa'īd Aḥmad ibn Muḥammad ibn Rumayḥ said, Muḥammad ibn Alfarkhān said the following poetry: "A survival from trouble…may hide inside calamities. While harm can be buried inside expected pleasure."

(438) Abū Alqāsim Alḥabībī said, Abū 'Abdullah Alwaḍāḥiyy said: "A blessing may be hated by you…while it is for your own delight."

[Qur'ān 2:217]: ﴿They ask you ˹O Prophet˺ about fighting in the sacred months﴾. Qur'ān commentators stated that Prophet Muḥammad (PBUH) sent his cousin, 'Abdullah ibn Jaḥsh(76/B) in the Jumādah al'akhirah, two months before the Battle of Badr, as a leader of 19 warriors from Madīnah and 8 warriors of Almuhājirīn: Sa'd ibn Abī Waqāṣ Azzuhriyy, 'Ukashah ibn Miḥṣan Al'asadiyy, 'Utbah ibn Ghazwān Assulamiyy, Abū Ḥudhayfah ibn 'Utbah ibn Rabī'ah, Suhail ibn Bayḍā', 'āmir ibn Rabī'ah, Wāqid ibn 'Abdullah, and Khālid ibn Bakīr. He designated a letter for 'Abdullah ibn Jaḥsh and said: "Go by the name of Allah. Do not read the letter until two days pass. When you settle to take a rest, open the letter, read it to your companions, set forth to the specified destination and do not force any of your companions to join you." 'Abdullah walked for two days then took a rest and opened the letter: 'In the name of Allah, may go with Allah's blessings along with your companions until you reach the Yammāniah palm tree to spy on the caravan of Quraysh for some of the goods it carries along." 'Abdullah read the book and said: "We hear and we obey." He told his companions that the Prophet (PBUH) commanded him not to force any of them to join his expedition.

(1) **[437] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler, Al-Hakim, declared him a liar.
- The two couplets were mentioned by Abu Hayyan in "Al-Bahr Al-Muhit" 2/153, and they were also mentioned -with slight variations- by Al-Tanukhi in "Al-Faraj Ba'd Al-Shiddah" 5/65. They are attributed to Saeed bin Humaid Al-Katib. Ibn Abdul Barr mentioned them in "Bahjat Al-Majalis" 3/367 without attribution.

All of 'Abdullah's companions joined him until they reached Mu'din in the valley of Al-Fur' which is known as Baḥrān. Sa'd ibn Abī Waqāṣ and 'Utbah ibn Ghazwān lost their ride so they asked the commander for permission to look for it. They were late and 'Abdullah along with his companions reached a palm tree in the midway of Makkah and Aṭā'if. The caravan of Quraysh passed by them which had raisins, different types of food, and merchandise bought from Aṭā'if. There were 'Amr ibn Alḥaḍramiyy, Alḥakam ibn Kaysān, 'Uthmān ibn Almughīrah, and Nawfal ibn 'Abdullah from Makhzūm who saw the Prophet's companions and panicked. 'Abdullah ibn Jaḥsh said: "They feared you. Send one of you with a shaved head so they may think that you are performing 'Umrah and feel safe." They shaved 'Ukashah's head who made himself visible to the caravan, so they thought that the companions were in a state of performing 'Umrah.

They thought that it was the last day of the Jumādah al'akhirah but it was the first day of Rajab. The companions decided to fight the disbelievers before the last night ends and the first day of Rajab begins (which is a sacred month). Wāqid ibn 'Abdullah Ashāmiyy threw an arrow at 'Amr ibn Alḥaḍramiyy who was the first one to be killed among the disbelievers. Alḥakam and 'Uthmān were the first captives in the history of Islam but Nawfal managed to escape. The caravan and the two captives were taken to Prophet Muḥammad (PBUH) in Madīnah. Quraysh declared: "Muḥammad violated the sacred month in which scared people are secured and common people seek means for their livelihood but he caused bloodshed and took spoils of war." The people of Makkah used this incident to shamed the Muslims dwelling in Makkah for it. (77/B) They said: "O impulsive young people! You violated the Sacred Month by fighting in it." The Jews rejoiced and said: "The flames of war are ignited." Banū 'Amr said: "The warriors are ready." Haḍramiyy said: "It's time for war."

When Prophet Muḥammad (PBUH) heard about the news, he said to Ibn Jaḥsh and his companions: "I haven't commanded you to fight in the Sacred Month." He

refused to take anything from the caravan and the two captives as well.

The members of the expedition were filled with remorse and thought that they had gone astray so they asked the Prophet (PBUH): "O Messenger of Allah, we killed the son of Alḥaḍramiyy before seeing the new moon of Rajab. We weren't sure if it was Rajab or it was still Jumadah."

Allah the Almighty revealed this verse to the Messenger of Allah (PBUH) who took the caravan and separated (Alkhums) the fifth of the spoils of war. This was the first time that Alkhums is taken away from the first spoils of war in the history of Islam. The rest of the spoils of war was distributed to the members of the expedition. A ransom was sent by the people of Makkah to set the two captives free.

He said: "We shall wait until we see Sa'd and 'Utbah. If they don't come, we will kill the two captives." Sa'd and 'Utbah came back and the ransom were accepted. Alḥakam ibn Kaysān embraced Islam and stayed with the Messenger of Allah (PBUH) in Madīnah until he was killed as a martyr in Bi'r Ma'ūnah. 'Uthmān ibn 'Abdullah went back to Makkah and died as a disbeliever. Nawfal tried to jump with his horse in the Battle of the Trench to attack the Muslims but he and his horse were crushed. The disbelievers offered to take his corpse in exchange of money so Prophet Muḥammad said: "Take him away, his corpse is rotten and his ransom is rotten, too."

This was the reason for the revelation of the verse: (78/A) ﴿They ask you ˹O Prophet˺ about fighting in the sacred month﴾ in the month of Rajab. It is 'ḥarām month' because it is forbidden to fight in it. The Arabs in Jāhilīah used to call Rajab, the month of removing spear blades due to its strong sacredness. The disbelievers used to remove the blades in Rajab to turn away from fighting. Rajab was also called the deaf 'Al'aṣam' because no sound of swords or weapons were heard in this month. It is linguistically equivalent to saying 'a sleeping night' or 'silencing secret'.

(439)[1] (Unsound Ḥadīth) Abū Manṣūr (Ẓafar ibn Muḥammad ibn

(1) **[439] The assessment of the reliability of the chain of transmitters:**

- In its chain, Nasr bin Al-Hussein does not have any criticism or praise, and I couldn't find a biography for Maki bin Khalaf. It also includes Ghalib bin Ubaidullah, who is abandoned (Matruk), and Khalaf bin Muhammad and Aban, who are weak.

The authentication of Hadith:

- Al-Bayhaqi narrated it in "Shu'ab Al-Iman" 3/369 (3804), and in "Fada'il Al-Awqat" (p. 84) (5), from Abu Abdullah Al-Hakim, who said: Khalaf bin Muhammad narrated it to me.
- Al-Suyuti and Al-Muttaqi Al-Hindi attributed it only to Al-Bayhaqi.
- "Al-Durr Al-Munthur" by Al-Suyuti 3/434, "Kanz Al-Ummal" by Al-Muttaqi Al-Hindi 12/311 (35167).
- Al-Bayhaqi said: This narration about this hadith is well-known among the scholars of history that the ruling regarding the sacred months was based on this principle. However, the objection to this hadith is its attribution to the Prophet (peace be upon him) and its narration from him. "Shu'ab Al-Iman" 3/369.
- Ibn Hajar said: If its meaning is correct, it is not authentic from the Messenger of Allah (peace be upon him). It was narrated by Isa Ghanjar from Aban bin Sufyan from Ghalib bin Ubaidullah from Ata from Aisha. Both Aban and Ghalib are known for fabricating hadiths. "Tabyin Al-Ajab" (p. 46).
- Some hadiths have been narrated stating "Rajab is the month of Allah," but they are fabricated or very weak.
- Refer to "Al-Mawdu'at" by Ibn Al-Jawzi 2/205, "Tabyin Al-Ajab" by Ibn Hajar (pp. 40-50), "Al-Kashf Al-Ilahi" by Al-Sindrusi 1/365, "Al-Fawa'id Al-Majmu'ah" by Al-Shawkani (pp. 439-440).
- Ibn Al-Qayyim said: Every hadith mentioning fasting in Rajab or praying on some of its nights is a fabricated lie. "Al-Manar Al-Munif" (p. 96).
- Ibn Hajar said: There is no mention of the virtues of the month of Rajab, its fasting, or specific recommended fasting or night prayer in it in any authentic hadith suitable as evidence. Imam Abu Isma'il Al-Harawi, the preserver, has already affirmed this.
- "Tabyin Al-Ajab" (p. 23).
- Ali ibn Ibrahim Al-Atar said in his letter: All that is narrated regarding the virtues of fasting in Rajab is fabricated and has no basis.
- Refer to "Al-Fawa'id Al-Majmu'ah" (p. 440).
- Shaykh al-Islam said: No other authentic hadith has been proven from the Prophet (peace be upon him) regarding the virtues of Rajab, such as "O Allah, bless us in the months of Rajab and Sha'ban and let us reach Ramadan." Rather, all the widely known narrations about it attributed to the Prophet (peace be upon him) are lies.
- "Iqtida' Al-Sirat Al-Mustaqim" (p. 301).
- Al-Bukhari narrated in the Book of Expeditions, in the chapter on the delegation of Bani Hanifa (4376), from Abu Raja Al-Attaridi, who said: When Rajab would begin,

Aḥmad ibn Aḥmad ibn Muḥammad Alḥusayniyy dictated, Abū Ṣāliḥ Khalaf ibn Muḥammad ibn Ismā'īl Alkhayām in Bukharā said, Makkiyy ibn Khalaf Albukhāriyy said, Naṣr ibn Alḥusayn and Isḥāq ibn Ḥamzah said, 'īsā (Ibn Mūsā Ghunjār) via 'Abīn ibn Abū Sufyān via Ghālib ibn 'Ubayd Allah via 'Aṭā' via 'Ā'ishah said, Prophet Muḥammad said: "Rajab is Allah's month. It is the deaf month. Arabs during the time of ignorance used to deactivate and hide their weapons. People and travelers felt safe until the end of the month."

﴿fighting in it﴾ the word 'qitāl' is 'majrūr' by the letter ''ann' before the word month according to the Qirā'ah of 'Abdullah ibn Mas'ūd and Arrabī' ibn Anas. ﴿Say﴾ O Muḥammad ﴿Fighting during these months is a great sin﴾ the sentence stops here then Allah says: ﴿But hindering ˹others˺ from the Path of Allah﴾ the word 'ṣad' is 'marfū'' as the subject of a nominal sentence. The predicate is ''akbar' which refers to the prevention of Prophet Muḥammad (PBUH) and his companions from visiting the Ka'bah ﴿rejecting Him﴾ disbelief in Allah and ﴿preventing access to the Sacred Mosque﴾ in the Sacred Mosque ﴿and expelling its people﴾ people of the Mosque ﴿˹a˺ greater ˹sin˺ in the sight of Allah﴾ it is more deserving of Allah's punishment (78/B. ﴿Fitnahh﴾ disbelief ﴿is far worse than killing﴾ the killing of ibn Alḥaḍramiyy. When this verse was revealed, 'Abdullah ibn Jaḥsh sent a letter to the believers inside Makkah which was as follows: "If the disbelievers shame you for the fighting in the Sacred Month, you shall shame them for their disbelief and the expulsion of the Prophet and the people of the Sacred Mosque and preventing access to the Sacred Mosque."

﴿And they will not stop﴾ the disbelievers in Makkah. 'Yazālaūn' is a verb which has no bare infinitive like ''asā'.

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we used to say: "The year's flint has been ignited," and we would not leave any iron-tipped arrow or spear in it; we would remove them and throw them away.

- Al-Bayhaqi narrated it in "Shu'ab Al-Iman" 3/370 (3807), and in "Fada'il Al-Awqat" (p. 83) (4), from Qais bin Abi Hazim who said, mentioning Rajab: We used to call it "Al-Asamm" (the deaf) during the pre-Islamic era due to its sanctity or the severity of its sanctity in our hearts.

﴿Fighting you﴾ O believing men and women until they turn you away from your faith-if they can. And whoever among you renounces their own faith and dies﴾ "yartadid' is 'majzūm' by means of conjunction and it would be 'manṣūb' if it was a conditional sentence.

﴿dies a disbeliever, their deeds will become void in this life and in the Hereafter﴾ The Arabic word for being void is 'ḥabiṭ' which linguistically means death of an animal which decomposes and becomes inflated. Death is called 'ḥabṭ'. Alḥassan read 'ḥabaṭat' with a 'fatḥah' on the 'bā'' in all over the Qur'ān. If the verb refers to the past then it is 'yaḥbiṭ' with a 'kasrah' under the 'bā'.

﴿It is they who will be the residents of the Fire. They will be there forever﴾ the members of the expedition said: "O Messenger of Allah, would we be rewarded for our deed? Would it be counted as a valid expedition?" Then Allah revealed the following verse:

[Qur'ān 2:18]: ﴿Surely those who have believed and emigrated﴾ those who left their tribes, homes, and properties ﴿and fought﴾ the disbelievers to defend the religion ﴿in the Way of Allah﴾ and obedience to Allah. Allah counted their effort as Jihād. ﴿They can hope for Allah's mercy. And Allah is All-Forgiving, Most Merciful﴾

[Qur'ān 2:219]: ﴿They ask you ˹O Prophet˺ about intoxicants and gambling﴾ this verse was revealed about 'Umar ibn Alkhaṭāb, Mu'ādh ibn Jabal, and a group of Anṣārī men who asked the Prophet (PBUH): "O Messenger of Allah, teach us the ruling of intoxicants and gambling because they impair the mind and waste money." Allah revealed this verse in response to their question.

All scholars agree upon the prohibition of intoxicants but they differ about secondary details. They agree that Allah revealed the prohibition of intoxicants in a gradual manner in 4 different verses. ﴿And from the fruits of palm trees and grapevines you derive intoxicants﴾ was revealed in Makkah.

Muslims used to consume intoxicants as it was still permissible. Then ﴿They ask you ˹O Prophet˺ about intoxicants and gambling﴾ was revealed about 'Umar and Mu'ādh. When it was revealed, Prophet Muḥammad (PBUH) said: **"Your Master is preparing you for the prohibition of intoxicants." People stopped consuming intoxicants based on "There is great evil in both". They said: "We do not need to consume it and we shouldn't consume something which has great evil."** And others kept consuming intoxicants based on ﴿as well as some benefit﴾. They used to enjoy its benefits and avoided its harm until 'Abdurraḥmān ibn 'Awf invited some of the Prophet's companions to eat then offered them intoxicants which they have consumed and became intoxicated. They prayed Maghrib but the Imam recited: "Say, "O you disbelievers! I do worship what you worship" and recited the rest of the Surah without 'no'. Allah then revealed: ﴿O believers! Do not approach prayer while intoxicated until you are aware of what you say﴾. This verse stated the prohibition of praying while intoxicated.

'Umar ibn Alkhaṭāb said: "Allah is going to prohibit intoxicants very soon. I expect that it will be prohibited." When this verse was revealed, people stopped drinking and said: "There is no good in something which prevents us from praying." Others still consumed intoxicants but stopped drinking in the times of prayers. (79/B) They kept on drinking in the times of no prayers until a Muslim man was drunk and said the following eulogy about the killed disbelievers in the Battle of Badr: "My mother sends peace to us all… where is the peace after the deceased have left us? Hishām totally deserves to be ransomed… Almughīrah would've offered a thousand men for him. They were generous and noble but… they were killed and buried in Badr inside the well." When the poetry reached Prophet Muḥammad (PBUH), he rushed while dragging his cloak and raised something in his hand to hit the man. The man responded: "I seek Allah's Protection from His anger and the anger of His Messenger! By Allah, I will never consume it again."

(440)[1] Abū Alfaḍl Aḥmad ibn Muḥammad ibn Yūsuf Al'arūḍiyy said, Abū Alḥassan, Muḥammad ibn Isḥāq Alḥakamiyy said, Abū Aḥmad Sa'īd ibn Muḥammad Adhuhliyy said, Khalaf ibn 'Abdullah Ashimiriyy said, Alḥassan ibn 'īsā ibn Māsjras said, 'Abdullah ibn Almubārak via Yūnus via Azzuhriyy via 'Aliyy ibn Alḥusayn via his father via his grandfather ('Aliyy ibn Abī Ṭālib) said: "I owned an old she-camel out of the spoils of war and Allah's Messenger (PBUH) gave me (another) she-camel on that day out of the Khums (one-fifth of the spoils

(1) **[440] The assessment of the reliability of the chain of transmitters:**

- In its chain, Muhammad bin Ishaq, Khalaf bin Abdullah, and Saeed bin Muhammad Al-Zuhli are lacking biographical information. Saeed bin Muhammad Al-Zuhli is known for rejecting hadiths. However, the hadith has been narrated through authentic chains from Ibn Al-Mubarak.

The authentication of Hadith:

- Al-Bukhari narrated it in the Book of Sales, in the chapter on what was said about the blacksmith (2089), and in the Book of Alms Tax, in the chapter on the obligation of paying the alms tax (3091), and in the Book of Expeditions, in the chapter (12) (4003), and in the Book of Clothing, in the chapter on cloaks (5793). Muslim narrated it in the Book of Drinks, in the chapter on the prohibition of alcoholic drinks (1979) (2), repeated from Muhammad bin Abdullah bin Quhzad, both of them narrated it from Abdan Abdullah bin Uthman, who said: Abdullah bin Al-Mubarak informed us of it in a similar manner.
- Bukhari narrated it in his book "Al-Maghazi," (Battles) in the chapter (12) (4003), and Abu Dawood in his book "Al-Kharaj," in the chapter clarifying the allocation of one-fifth and the share of close relatives (2986), both through the route of Anbasah ibn Khalid. And Muslim narrated it in the previous context (1979) (2), through the route of Abdullah ibn Wahb, both in the same manner as Yunus ibn Habbib narrated it.
- And Bukhari narrated it in his book "Al-Masaqah," in the chapter of selling firewood and straw (2375), and Muslim in the previous context (1979) (1), and Imam Ahmad in his "Musnad" 1/142 (1201), all through the route of Ibn Jurayj, who said: Ibn Shihab narrated it to me.
- Neither they nor others mentioned: "When Hamzah woke up in the morning..."
- The couplets were mentioned by Al-Wahidi in his narration of this Hadith. Refer to "Asbab al-Nuzul" (p. 208).
- Ibn Hajar said: Al-Murzabani mentioned in "Ma'jam al-Shu'ara" that these verses were by Abdullah ibn al-Sa'ib ibn Abi al-Sa'ib al-Makhzumi. (Fath al-Bari 6/200).
- Regarding the statement: "And he was in the house of Umm Salamah," I did not find it in the previous sources or others, and it contradicts what is more likely, that the marriage of the Prophet (peace be upon him) to Umm Salamah took place in the fourth year, that is, after the Battle of Uhud.

of war). When I wanted to consummate my marriage with Fāṭimah, I met with a goldsmith to go along with me so that we might bring Idhkhir (citronella grass) wishing to sell that to the goldsmiths and thus I should be able to arrange my wedding feast. While I was near by a garden owned by an Anṣārī man, I went to arranging the necessary tools; litters, sacks and ropes. I then found to my surprise that the two she-camels had their humps chopped off and their stomachs cut off. I could not stop myself from weeping when I saw what happened to my she-camels. I said: 'Who has done that?' They said: 'Ḥamzah ibn 'Abd al-muṭalib has done this. and he is in this house intoxicated in the company of others with a girl singing before them. They were hungry so She said in her song: 'O Ḥamzah. get up and attack these tied fat she-camels… pierce your knife into their necks. Let the blood scatter on them ... then eat a meal of a heated and sliced kebab. The best dried meat… is roasted as drunk snacks. We come to you, Abū 'imārah!… To help us face trouble and ordeals.' 'Thereupon Ḥamzah stood up and has done what you see now!' 'Aliyy said: "I went away until I came to Allah's Messenger (PBUH) and there was with him Zayd ibn Ḥārithah in 'Um Salamah's chamber. Allah's Messenger (PBUH) recognized from my face what I had experienced, so Allah's Messenger (PBUH) said: 'What has happened to you?' I said: 'Your uncle did so and so to my she-camels.' Allah's Messenger (PBUH) wore his sandals and cloak then I and Zayd ibn Ḥārithah followed him, until he asked for permission which was granted to him (and they were all drunk). Allah's Messenger (PBUH) said: 'Ḥamzah! Why have you done that to the two she-camels owned by your nephew?' Ḥamzah had a glance at the chest of Allah's Messenger and then looked towards his legs. And then Ḥamzah had a prolonged glance at all of us and said: 'Are you anything but the slaves of my father?' The Messenger of Allah (PBUH) said to 'Aliyy: 'Your uncle is drunk and you'll get your right.' 'Aliyy said: "The Messenger of Allah (PBUH) made them pay for the damage and Ḥamzah came to the Prophet in the following day to apologize. The Prophet said: 'Do not worry my uncle, I asked Allah to forgive you and He did.'"

It was narrated that 'itbān ibn Mālik invited some Muslim men to eat a roasted camel head then they consumed intoxicants until they got intoxicated

and started to express their pride of tribal connections. Sa'd ibn Abī Waqāṣ expressed his pride of his tribe and lampooned the 'Anṣār in poetry so a member of Al'Anṣār wounded Sa'd's head by hitting him with the jaw of the camel head. Sa'd went to the Prophet (PBUH) to complain about what the Anṣārī man did to him. 'Umar said: "O Allah give us a clear ruling of intoxicants." Allah revealed the prohibition of intoxicants in Surat Al-Mā'idah: ﴿O believers! Intoxicants, gambling﴾ to ﴿Will you not then abstain?﴾. It was revealed after the Battle of the Trench by few days. 'Umar said: "We abstain, we abstain."

Anas said: "It was forbidden while the Arabs had nothing to eat or drink on the same level of it. The most difficult prohibition was the prohibition of intoxicants. We took our large containers of intoxicants and spilled them over to the streets. Some men broke their containers, while others cleaned them with water and mud. The ground of the alleys in Madīnah showed the color and smell of intoxicants every time it rained."

There are different opinions with regards to the ruling of the liquid intoxicants. Some stated that the ruling is specific for the liquid of squeezed grapes and palm tree fruit which was boiled naturally without fire. Other than these types are not considered intoxicants according to the school of thought of Athawriyy, Abū Ḥanīfah, Abū Yūsuf, and most of 'Ahl Arra'ī school of thought.

The scholars disagreed with regards to cooked intoxicants. Some stated that every liquid that was cooked until it lost half of its volume is Halal but it is still unrecommended (makrūh). If it was cooked until it loses two thirds of its volume then it is Halal to drink and sell unless it leads to intoxication. (441)[1] Abū 'Abdullah

(1) **[441] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.
- It is mentioned in "Sunan al-Nasa'i" in the book of drinks, in the chapter interpreting the verse of Allah: "And of the fruits of the date-palm..." 8/294 (5573).

The authentication of Hadith:
- Muslim narrated it in the book of drinks, in the chapter clarifying that all discarded palm and grape materials are called wine (1985) (13), through the route of Zuhair ibn Harb, who said: Ismail ibn Ibrahim narrated it to us.
- Ahmad narrated it in his "Musnad" 2/279 (7753), and in "Al-Ashriba" (p. 58) (37),

Alḥusayn (81/A) ibn Muḥammad ibn Alḥusayn (ibn 'Abdullah) Adaynūriyy said, Abū Bakr Aḥmad ibn Muḥammad ibn Isḥāq Assuniyy said, Annasā'iyy said, Zīād ibn Ayūb said, Ibn 'Aliyya said, Ḥajāj Aṣawāf via Yaḥīā via ibn Kathīr said, Abū Kathīr via Abū Hurayrah stated that Prophet Muḥammad said: "Intoxicants are derived from those two trees: the palm tree and grape tree."

These scholars based their opinion of the permissibility of liquid that loses two thirds of its volume on:

(442)[1] Alḥusayn ibn Muḥammad ibn Alḥusayn said, Aḥmad ibn Muḥammad

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and Abd al-Razzaq in his "Musannaf" 9/234 (17053), through the route of Ma'mar.
- Ahmad narrated it in his "Musnad" 2/408 (9294), Abu Dawood in his book of drinks, in the chapter of the prohibition of wine (3678), through the route of Aban.
- Al-Tahaawi narrated it in his explanation of the meanings of the narrations 4/211, all through the route of Yahya ibn Adam.
- Narrated by Muslim in the previous reference (1985), (14, 15), and Al-Nasa'i in the previous reference (5572), and in Al-Sunan Al-Kubra (4/181) (6788), and Al-Tirmidhi in the book of Beverages, chapter on what is mentioned regarding grains used for making wine (1875), and Imam Ahmad in his Musnad (2/409, 474, 496, 517) (9297, 10140, 10444, 10709), and in Al-Ashruba (p. 62) (155), and Ibn Abi Shaybah in his Musannaf (8/82) (24112), and Al-Nahhas in Al-Nasikh wal-Mansukh (1/592) (143), and Al-Darimi in Al-Sunan (2141), and Al-Tahawi in Sharh Ma'ani Al-Athar (4/211), and Al-Bayhaqi in Al-Sunan Al-Kubra (8/279) through different chains from Al-Awza'i.
- Narrated by Muslim in the previous reference (1985) (15), and Al-Tirmidhi in the previous reference, and Ibn Majah in the book of Beverages, chapter on what constitutes wine (3378), and Imam Ahmad in Al-Ashruba (p. 77) (215), and Al-Tahawi in Sharh Ma'ani Al-Athar (4/211), and Ibn Hibban in his Sahih as mentioned in Al-Ihsan (12/163) (5344), all of them through the narration of 'Ikrimah ibn 'Amr.
- Narrated by Muslim in the previous reference (1985) (15) through the narration of 'Uqbah ibn Al-Twam, all of them through the narration of Abu Kathir.

(1) **[442] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.
- A defect in (Sh). In (Z) and (A): They said, "We returned."

The authentication of Hadith:
- The hadith is found in Sunan Al-Nasa'i in the book of Beverages, chapter on what is permissible to drink from beverages and what is not permissible (8/328) (7515).
- Narrated by 'Abdul Razzaq in his Musannaf (6/255) (17121) through Mansur.
- Narrated by Al-Bukhari in the book of Beverages, chapter on the container, attributed to 'Umar with an affirmative form before (5598).
- Narrated by Malik in Al-Muwatta in the chapter on the prohibition of wine (2/847) through

ibn Isḥāq said, Aḥmad ibn Shu'ayb said, Muḥammad ibn 'Abd-Al'a'lā said, Manṣūr via Ibrāhīm via Nubātah via Sūwayd ibn Ghafalah stated that 'Umar ibn Alkhaṭāb sent an official letter to some of his workers as follows: "'Ṭīlā' (which is the thick remanent of cooked grape juice that doesn't cause intoxication) is only acceptable for Muslims to consume if it lost two thirds of its volume."

(443)[1] Aḥmad ibn Shu'ayb said, Sūwayd ibn Naṣr said, 'Abdullah via Hishām via Ibn Sīrīn said, 'Abdullah ibn Yazīd Alkhaṭamiyy stated that 'Umar ibn Alkhaṭāb sent the following Message: "Cook your beverages until they lose the devil's portion, which is two thirds and yours is one third."

(444)[2] Aḥmad ibn Shu'ayb said, Isḥāq ibn Ibrāhīm said, Wakī' said, Sa'd

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the chain of Mahmoud ibn Al-Rabi' from 'Umar with a long narration that includes a story.
- Narrated by Al-Nasa'i in the previous reference (8/329) (5716), and in Al-Sunan Al-Kubra (4/192) (6857), and Ibn Hajar attributed it to Sunan Sa'id ibn Mansur through the chain of Abu Majlaz from 'Amir ibn 'Abdullah who said, "He (Amir ibn 'Abdullah) read to Abu Musa Al-Ash'ari a book written by 'Umar, in which he ordered them to drink what they cooked with one-third. And he said, 'Its chain is authentic.'"
- [Fath al-Bari (10/63)]
- Abdul Razzaq narrated in his "Musannaf" 9/255 (17120), and Ibn Abi Shaybah in his "Musannaf" 8/130 (24365), both through the route of Al-Sha'bi. And Al-Nasa'i narrated in his "Sunan Al-Kubra" 4/192 (6858) through the route of Lahaq bin Hameed, they said: "Umar wrote a book to Ammar ibn Yasir, and they mentioned something similar in it."

(1) **[443] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- The hadith is in "Sunan Al-Nasa'i" in the previous reference 8/329 (5717).
- Al-Bayhaqi in his "Sunan Al-Kubra" 8/301 through the route of Ismail bin Ibrahim said: "Hisham bin Hassan narrated to us."
- Ibn Hajar said: Its chain is authentic.
- "Fath Al-Bari" 10/63.

(2) **[444] The assessment of the reliability of the chain of transmitters:**
- Its chain is good, but Sa'd bin Aws is known for his mistakes.
- It is in "Sunan Al-Nasa'i" in the previous reference 8/330 (5727).

The authentication of Hadith:
- Abdul Razzaq narrated in his "Musannaf" 9/254 (17119) from Ma'mar from Ayyub from Ibn Sirin, with a lengthy narration, and it is also mentioned from Anas and Ibn Sirin by Ibn Hazm in "Al-Muhalla" 7/496.

ibn 'Aws via Anas ibn Sīrīn said, Anas ibn Mālik said: "Noah and the devil wanted to take the grapevines for themselves so Nūḥ's portion was one third and the devil's share was two thirds." (Unauthentic narration)

(445)[1] Aḥmad ibn Shu'ayb said, Muḥammad ibn Almuthanā said, Ibn Abī 'Uday via Dāwūd who asked Sa'īd ibn Almusayib: "What is the beverage which 'Umar ibn Alkhaṭāb stated that it was permissible? He responded: "Which is cooked until it loses two thirds of its volume and the remnant is only one third."

(81) [2]**(446/**B) Ibn Shu'ayb Annasā'iyy via Aḥmad said, Sūwayd said, 'Abdullah via Hushaym said, Ismā'īl ibn Abī Khālid via Qays ibn Abī Ḥāzim via Abī Mūsā Al'ash'ariyy stated that he used to drink the 'Ṭīlā'' if it lost two thirds of its volume and only one third of its remnant."

(447)[3] Ibn Shu'ayb Annasā'iyy via Aḥmad said, Zakariah ibn Yaḥīā said, 'Abd Al'a'lā said, Hammād ibn Salamah via Dāwūd via Sa'īd ibn Almusayib stated that Abū Addardā' used to drink beverages 'Ṭīlā' which loses two thirds of its volume."

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(1) **[445] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- The hadith is in "Sunan Al-Nasa'i" in the previous reference 8/329 (5719).
- And Ibn Abi Shaybah narrated in his "Musannaf" 8/126 (24342) from Abdul Rahman bin Sulaiman, from Dawud.

(2) **[446] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- The hadith is in "Sunan Al-Nasa'i" in the previous reference 8/330 (5721).

(3) **[447] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is authentic (sahih).

The authentication of Hadith:
- The hadith is found in Sunan An-Nasa'i in the previous location, 8/329 (5720).
- An-Nasa'i also narrated it in As-Sunan Al-Kubra, 4/192 (6860), and Ibn Abi Shaybah in his Musannaf, 8/126 (24343, 24344). Ibn Hajar attributed it to Masdud in his Musnad, as mentioned in Al-Matalib Al-'Aliyah, 2/254 (1834). All of these narrations are through the route of Maimun bin Mihran, from Umm ad-Darda, who said: "I used to cook 'talaa' (a beverage) for Abu ad-Darda until two-thirds of it evaporated and one-third remained, which he would drink." Also refer to "It-haf al-Khayrah" by Al-Busiri, 4/371 (3768).

(448)[1] Ibn Shu'ayb Annasā'iyy via Aḥmad said, Aḥmad ibn Khālid via Ma'n said, Mu'āwīah ibn Ṣāliḥ via Yaḥīā ibn Sa'īd via Sa'īd ibn Almusayib said: "It is permissible to cook the remaining one third of 'Ṭīlā'' This is the opinion of Alḥassan, too.

All of these narrations were referring to one third of the non-intoxicant beverages.

(449)[2] Ibn Fanjawīh said, Aḥmad ibn Isḥāq said, Aḥmad ibn Shu'ayb via 'Aliyy said, Sūwayd ibn Naṣr said, Abdllah ibn Almubārak via 'Abdullah via Aṭufayl Aljazariyy said: "'Umar ibn 'Abd Al'azīz said: 'Do not drink 'Ṭīlā'' until it loses two thirds of its volume, because every intoxicant is prohibited.'"

(There are many unauthentic narrations mentioned here about intoxicants)

Others stated that the liquid is permissible to drink if it was cooked according to Ismā'īl ibn 'Aliyya, Bishr Almarīsī, and a group of scholars from Iraq. Some Iraqi scholars stated that all of Nabīdh (steeped fruit in water) is permissible: raw and cooked. The only exception is raw grape juice that changed in nature to become thick as it wasn't cooked and doesn't have water;

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(1) **[448] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is good (hasan). It includes Mu'awiya bin Salih, who is considered truthful but prone to confusion. However, if it is supported by a sound narration, it is considered sound for others.

The authentication of Hadith:
- The hadith is found in Sunan An-Nasa'i in the previous location, 8/330 (5732).
- It is also narrated in 8/330 (5722), from Suwaid, who said: "Abdullah informed us, from Sufyan, from Ya'la bin 'Ata, from Sa'id bin Jubair." This chain of narration is authentic.

(2) **[449] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is weak, and it includes 'Abdul-Malik bin At-Taghlib, whose narration is considered acceptable.

The authentication of Hadith:
- The hadith is found in Sunan An-Nasa'i in the book of beverages, in the chapter on the prohibition of every intoxicating drink, 8/299 (5600), and in the chapter on mentioning what is permissible to drink from "talaa" and what is not permissible, 8/330 (5727).

then it is a type of intoxicants.

(450)[1] (Weak Ḥadīth) 'Abdullah Athaqafiyy said, Abū Bakr Aḥmad ibn Isḥāq Assuniyy said, Abū 'Abdurraḥmān Aḥmad ibn Shu'ayb in Egypt said, Hanād ibn Assiriyy via Abī Al'aḥwaṣ via Sammāk via Alqāsim (82/A) ibn 'Abdurraḥmān via his father via Abī Burdah ibn Nīār stated that Prophet Muḥammad (PBUH) said: **"Drink from closed vessels ('aẓarūf) and do not get intoxicated."**

Abū 'Abdurraḥmān Annasā'iyy stated that this Ḥadīth is denounced because Abū Al'aḥwaṣ (Sallām ibn Sulaym) made a mistake and no one among the companions of Sammāk stated the same narration. Sammāk is

(1) **[450] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak and anomalous. It contradicts the companions of Samak.

The authentication of Hadith:
- The hadith is found in Sunan al-Nasa'i in the book of beverages, in the chapter mentioning the reports that permit the drinking of sugary beverages, 8/319 (5677).
- It was narrated by al-Jawzqani in Al-Abatil wal-Munkir, 2/225 (614), through the route of Qadi Abu Nasr, who said: Abu Bakr al-Sinni narrated to us.
- Abu Dawud al-Tayalisi narrated it in his Musnad (p. 195) (1369), and through his route, al-Bayhaqi narrated it in Al-Sunan al-Kubra, 8/298. Ibn Abi Shaybah narrated it in his Musannaf, 8/116 (24292), and al-Tahawi in Sharh Ma'ani al-Athar, 4/228, through the routes of Ali ibn Ma'bad and Yahya ibn Abdul Hamid.
- Al-Jassas narrated it in Ahkam al-Qur'an, 2/464, through the route of Masad.
- Al-Daraqutni narrated it in Al-Sunan, 4/259, through the route of Abu Ghasan, all of them narrating it from Abu al-Ahwas.
- Imam Ahmad said: The hadith of Abu al-Ahwas from Samak from Qasim ibn Abdur Rahman from his father from Abu Burdah is a mistake in the chain and in the wording. As for the chain, it has Sharik, Ayyub, and Muhammad ibn Jabir narrating it from Samak, from Qasim ibn Abdur Rahman, from Ibn Buraydah, from his father, from the Prophet (peace be upon him) as narrated by the people: "Pour away from every vessel and do not drink intoxicants."
- Abu Zur'ah said: Likewise, I say this is a mistake. The correct version is the hadith of Ibn Buraydah from his father.
- Al-Ulal by Ibn Abi Hatim, 2/25.
- Al-Daraqutni said: Abu al-Ahwas is a problem in his chain and in his text. Others said: It is narrated from Samak from Qasim, from Ibn Buraydah, from his father: "Do not drink intoxicants."
- Al-Sunan, 4/259.
- I say: The confusion and disorder may be from Samak. And refer to the statement of Al-Nasa'i, which the author cited.

not that strong and used to accept dictation. Aḥmad ibn Ḥanbal said: "Abū Al'aḥwaṣ used to say this Ḥadīth in a wrong way; Sharīk disagreed with him both in wordings and in the chain of narration."

(451)[1] Abū 'Abdullah said, Abū Bakr said, Abū 'Abdurraḥmān said,

(1) **[451] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is deemed good. It includes Shurayk ibn Abdullah and Samak ibn Harb, who are considered truthful, and it has reliable corroborating evidence.

The authentication of Hadith:
- The hadith is found in Sunan al-Nasa'i, in the previous reference 8/319 (5678).
- It was also narrated by al-Jawzqani in Al-Abatil wal-Manakir 2/226 (615) through the route of Qadi Abu Nasr, who said: Abu Bakr al-Sinni informed us about it.
- It was narrated by Ibn Abd al-Barr in Al-Tamhid 3/227 through the route of Harith ibn Abi Usamah, from Yazid ibn Harun. It contains an addition at the end: "And I forbid you from drinking intoxicants."
- I say: The narration reported by al-Nasa'i through Shurayk contradicts what is authentically reported from Buraydah, who narrated from the Prophet (peace be upon him) the abrogation stating that drinking wine in all vessels is permitted as long as it is not intoxicating.
- Muslim narrated in the Book of Funerals, in the chapter on seeking permission from Allah (Exalted be He) to visit His mother's grave (977), and in the Book of Drinks, in the chapter on the prohibition of drinking from the container (977). Abu Dawud also reported it in the Book of Drinks, in the chapter on vessels (3698), and al-Nasa'i in the Book of Drinks, in the chapter on permission regarding certain drinks 8/310-311 (5652, 5653). Imam Ahmad reported it in his Musnad 5/350, 355 (22958, 23005), and al-Tahawi in his Sharh Ma'ani al-Athar 4/228. Ibn Hibban reported it in his Sahih as mentioned in Al-Ihsan 12/212 (5390). They all narrated it through the route of Muharib ibn Dithar from Abdullah ibn Buraydah. Al-Tirmidhi reported it in the Book of Drinks, in the chapter on what is mentioned regarding permission to drink in certain circumstances (1869), and he said: "It is a hadith that is good and authentic." Ibn Majah reported it in the Book of Drinks, in the chapter on what is permitted in such cases (3405), and Imam Ahmad reported it in his Musnad 5/359 (23038), and Ibn Hibban reported it in his Sahih as mentioned in Al-Ihsan 7/439 (3168). Both narrations are through the route of Sulayman ibn Buraydah from their fathers, narrating that the Messenger of Allah (peace be upon him) said, "I have forbidden you from wine, except in the case of raisins, so drink in any vessel, but do not drink that which intoxicates." This is one of the wordings reported by Muslim.
- It seems to me that al-Nasa'i, like other hadith scholars, when explaining the weaknesses of a hadith, referred to the text by mentioning only a portion of it without mentioning the abrogating part.
- Refer to "Al-Tamheed" (3/227) for further details. The hadith mentioned, with the

Muḥammad ibn Ismā'īl said, Yazīd said, Sharīk via Sammāk via Ḥarb via Ibn Buraydah via his father stated that Prophet Muḥammad (PBUH) said: **"I forbade you (to prepare Nabīdh) in gourd, green pitcher, hollow stump and varnished jar."**

These scholars also based their opinion on the following:

(452)[1] (Weak Ḥadīth) Alḥusayn ibn Muḥammad ibn Alḥusayn said, Aḥmad ibn Muḥammad ibn Isḥāq said, Abū 'Abdurraḥmān Annasā'iyy said, Abū Bakr ibn 'Aliyy said, Ibrāhīm ibn Alḥajāj said, Abū 'awānah via Sammāk via Qirṣāfah (a woman from their tribe) via 'Ā'ishah (may Allah be pleased with her) said: "Drink and don't get intoxicated." Imam Abū 'Abdurraḥmān said: "This is an unsound Ḥadīth. Qirṣāfah is unknown but the known narrations via 'Ā'ishah are the following:

(453)[2] (Weak Ḥadīth) Sūwayd ibn Naṣr said, 'Abdullah via Qudamah

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wording of al-Nasa'i, has additional evidence as follows:
- The hadith of Ibn Abbas was narrated by Al-Bukhari in his book "Al-Iman," under the chapter of fulfilling the obligations of faith (53), and by Muslim in his book "Al-Iman" under the chapter of commanding faith in Allah and His Messenger (17), and in the book of drinks under the chapter of forbidding indulgence in alcohol (17).

(1) **[452] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak due to the presence of Qarsafa, whose status is unknown.

The authentication of Hadith:
- The hadith is found in Sunan al-Nasa'i, in the book of drinks, under the chapter mentioning the reports that permit the consumption of sugary drinks, 8/320 (5679).
- It was also narrated by Abd al-Razzaq in his Musannaf, 9/207 (6952), from Isra'il bin Yunus, from Samak.

(2) **[453] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak due to the presence of Qudamah bin Abdullah, who is acceptable, but the hadith has minor inconsistencies, so the hadith is considered good based on other narrations.

The authentication of Hadith:
- The hadith is found in Sunan al-Nasa'i, in the same previous location, 8/320 (5680).
- Ibn Hajar attributed it in Al-Matalib al-'Aliyah, 2/256 (1842), to Masdud in his Musnad, saying: "Yahya informed us, summarizing it."
- Al-Busiri said: "The narrators in this chain are trustworthy." (Ittihaaf al-Khayrah, 4/376 (3777))

Al'āmiriyy said, Jisrah bint Dajajah Al'āmirīah stated that 'Ā'ishah was asked about Nabīdh as follows: "Shall we leave it steeped in water in the morning and drink it at night or we leave it steeped in water at night and drink it in the morning?" 'Ā'ishah said: "I wouldn't say that an intoxicant is permissible under any condition; even if it was bread or water." She repeated that statement three times.

(454)[(1)] Abū 'Abdullah Alḥāfiẓ said, Assuniyy said, Abū 'Abdurraḥmān

- Al-Nasa'i also narrated it in the same previous location, 8/320 (5681), and Imam Ahmad in Al-Ashriba, page 74, 205, through Karimah bint Hiram. Al-Nasa'i also narrated it in the same previous location, 8/320 (5682), through Aban bin Sam'ah, who said: "My mother narrated to me."
- Imam Ahmad also narrated it in Al-Ashriba, page 74, 204, through Umm Thabyan.
- It was narrated by Ishaq bin Rahawayh in his Musnad, in the Musnad of 'Aisha, 3/953 (1118, 1119), and Al-Bayhaqi in Al-Sunan al-Kubra, 8/311. Ibn Hajar attributed it in Al-Matalib al-'Aliyah, 2/255 (1842), to Masdud in his Musnad. All of them are through Mariam bint Tariq, narrating from 'Aisha with a similar meaning.
- Muslim narrated it in his book of drinks, under the chapter of permitting non-intoxicating wine (2005), and Abu Dawood in his book of drinks, under the chapter describing wine (3711). Al-Tirmidhi in his book of drinks, under the chapter discussing the prohibition of indulging in intoxicants (1871), and Ibn Hibban in his Sahih, as mentioned in Al-Ihsan, 12/207 (5385), Abu Ya'la in his Musnad, 7/361 (4396),
- This is a Hadith narrated by Aisha, the wife of Prophet Muhammad (peace be upon him), through the chain of narrators including Al-Hasan Al-Basri. The Hadith states: "We used to ferment raisin water for the Prophet (peace be upon him) in a container, and he had a private room. We would ferment his raisin water in the morning and he would drink it in the evening, and we would ferment it in the evening and he would drink it in the morning." This narration is mentioned in Al-Bayhaqi's "Al-Sunan Al-Kubra" (8/299).

(1) **[454] The assessment of the reliability of the chain of transmitters:**

- The chain of narrators is weak; it contains a narrator who is accused of Tadlees (i.e., concealing an intermediary narrator) and uncertainty.

The authentication of Hadith:

- The Hadith is also mentioned in Sunan Al-Nasa'i, in the previous location (8/321, Hadith #5684). It is narrated through this chain by Al-Tahawi in "Mushkil Al-Athar" (12/506).
- It is also narrated by Al-Waqidi in "Akbar Al-Qudat" (3/44) through the narration of Abdullah bin Ahmad bin Hanbal, who narrates from his father, who narrates from Abu Al-Ahwas, who narrates from Hashim. In this narration, Hashim said to them: "I heard Ibn Shabruma," and then he lowered his voice and said: "From whom did he hear it?" Then he Marfu' his voice and said: "From Abdullah bin Shaddad."

Alḥāfiẓ said, Abū Bakr ibn 'Aliyy said, Surayj ibn Yūnus said, Hushaym via Ibn Shubrumah said, (82/B) Abū 'awn Athaqafiyy via 'Abdullah ibn Shaddād via Ibn 'Abbās said: "Intoxicants are all prohibited in large and small quantities. Being intoxicated by any kind of beverage is also prohibited." This Ḥadīth is well-known but Hushaym ibn Bashīr used to leave out a narrator in his narration chain (Tadlīs); he hasn't declared hearing directly from Shubrumah. Trustworthy narrators stated that Ibn 'Abbās said the following:

(455)[1] Alḥusayn ibn Muḥammad ibn Alḥusayn said, Aḥmad ibn

- Refer to "Al-'Ilal wa Ma'rifat Al-Rijal" by Imam Ahmad (1/376).
- Al-Waqidi also narrated it in "Akbar Al-Qudat" (3/44) through the narration of Abdullah, who said: "My father told me that Hashim told us that Ibn Shabruma narrated it from Abdullah bin Shaddad."
- Refer to "Al-'Ilal wa Ma'rifat Al-Rijal" by Imam Ahmad (1/376).
- Al-Bazzar narrated it in "Musnad" (11/100-101, Hadith #4817), and Al-Waqidi narrated it in "Akbar Al-Qudat" (3/45) through the chain of narrators including Abu Sufyan Al-Hamiri, who said: "Hashim narrated to us from Ibn Shabruma, who narrated from Ammar Al-Dahni, who narrated from Abdullah bin Shaddad."
- Al-Nasa'i also narrated it in the previous location (8/320, Hadith #5683) through the chain of narrators including Ayub, who said: "I heard Ibn Shabruma mentioning it from Abdullah bin Shaddad."
- Al-Waqidi narrated it in "Akbar Al-Qudat" (3/44) through the chain of narrators including Husayn bin Numayr, who said: "Ibn Shabruma narrated to us from Abdullah bin Shaddad." Al-Nasa'i commented: "Ibn Shabruma did not hear it directly from Abdullah bin Shaddad."

(1) **[455] The assessment of the reliability of the chain of transmitters:**

- The chain of narrators is authentic.

The authentication of Hadith:

- The Hadith is mentioned in Sunan Al-Nasa'i in the previous location (8/321, Hadith #5685), and in Al-Sunan Al-Kubra (4/180, Hadith #6778). It is also narrated through this chain by Al-Tahawi in "Mushkil Al-Athar" (12/507, Hadith #4981) and Ibn Hazm in "Al-Muhalla" (7/481).
- It is mentioned in "Al-Ashriba" by Imam Ahmad (p. 52, Hadith #109), and it is narrated through this chain by Al-Nahhas in "Al-Nasikh wal Mansukh" (1/618, Hadith #171), Al-Tabarani in "Al-Mu'jam Al-Kabir" (10/338, Hadith #10837), Al-Daraqutni in "Al-Sunan" (4/256), and Al-Bayhaqi in "Al-Sunan Al-Kubra" (8/297).
- Al-Nasa'i also narrated it in the previous location (8/321, Hadith #5685), and in Al-Sunan Al-Kubra (4/180, Hadith #6778), and it is narrated through this chain by Al-Tahawi in "Mushkil Al-Athar" (12/507, Hadith #507) from Muhammad (the

Muḥammad ibn Isḥāq said, Aḥmad ibn Shu'ayb ibn 'Aliyy said, Alḥusayn

correct name is Ahmad) bin Abdullah bin Al-Hakam, who said: "Muhammad bin Ja'far narrated to us."

- Ibn Qutaybah narrated it in "Al-Ashriba" (p. 164), and Al-Bazzar in "Al-Bahr Al-Zakhir" as attributed by Al-Zayla'i in "Nasb Al-Raya" (4/307). Both narrations are through the chain of Dawud from Shu'bah.
- All of them mentioned the additional phrase: "and intoxicants" - Shu'bah from Mas'ar from Abu Awn. In Sunan Al-Nasa'i, it mentions "and drunkenness," which is a printing mistake.
- Al-Tahawi narrated it in "Sharh Ma'ani Al-Athar" (4/214), and in "Mushkil Al-Athar" (12/505), and Al-Nahhas in "Al-Nasikh wal Mansukh" (1/617, Hadith #170), and Al-Tabarani in "Al-Mu'jam Al-Kabir" (10/338, Hadith #10839), and Ibn Hazm in "Al-Muhalla" (7/481), and Abu Nu'aim in "Hilyat Al-Awliya" (7/224), all through the chain of Abu Nu'aim.
- Al-Bazzar narrated it in "Musnad" as attributed by Al-Zayla'i in "Nasb Al-Raya" (4/307), and Al-Tabarani in "Al-Mu'jam Al-Kabir" (10/338, Hadith #10840), both through the chain of Sufyan Al-Thawri.
- And it was narrated by Al-Tabarani in "Al-Mu'jam Al-Kabir" (10/338, 10839), and Abu Nu'aim in "Hilyat Al-Awliya" (7/224), through the chain of Khalad bin Yahya.
- Al-Bayhaqi also narrated it in "Al-Sunan Al-Kubra" (8/297) through the chain of Ja'far bin Awn, all of them attributing it to Mas'ar with the wording "and intoxication."
- Al-Tahawi narrated it in "Mushkil Al-Athar" (12/506), and Al-Bayhaqi in "Al-Sunan Al-Kubra" (7/297), both through the chain of Sufyan Al-Thawri. And Al-Tahawi narrated it in "Mushkil Al-Athar" (12/506) through the chain of Abu Hanifa, both attributing it to Abu Awn with the wording "and intoxication."
- Al-Tahawi said: What Waki', Abu Nu'aim, and Jarir narrated from Mas'ar in this hadith is more reliable than what Shu'bah narrated from Mas'ar, as it contradicts it. This is because three narrators are more reliable than one, and because those other than Mas'ar also narrated it from Abu Awn, as these three narrators did.
- [Reference: "Mushkil Al-Athar" (12/508)]
- And Abu Nu'aim said: It was narrated from Mas'ar by Sufyan Al-Thawri, Shu'bah bin Al-Hajjaj, Sufyan and Ibrahim bin Ayyinah, and Sufyan bin Ayyinah attributed it to Mas'ar, saying: From the Prophet (peace be upon him). However, Shu'bah has a unique wording in it, as he said: "and intoxicants from all drinks."
- [Reference: "Hilyat Al-Awliya" (7/224)]
- Al-Daraqutni narrated the hadith of Shu'bah and said: This is the correct version from Ibn Abbas because he narrated from the Prophet (peace be upon him): "Every intoxicant is prohibited." It was also narrated from him by Tawus, Ata', and Mujahid: "Whatever intoxicates in large quantities, its small quantity is also prohibited." And it was narrated from him by Qays bin Jabir, as well as the narration of Ibn Abbas regarding intoxicants.
- [Reference: "Al-Sunan" (4/256)]
- And Ibn Hajar said: It is a hadith that was narrated by Al-Nasa'i, and its narrators are

ibn Manṣūr ibn Ja'far said, Aḥmad ibn Ḥanbal said, Muḥammad ibn Ja'far said, Shu'bah via Abī 'awn Muḥammad ibn 'Ubayd Allah via 'Abdullah ibn Shaddād via Ibn 'Abbās said: "Intoxicants are all prohibited in large and small amounts. Being intoxicated by any kind of beverage is also prohibited."

(456)[(1)] (Weak Ḥadīth) Aḥmad ibn Ḥanbal said, Ibrāhīm ibn Abī Al'abbās said, Sharīk via 'Abbās ibn Dharīḥ via Abī 'awn via 'Abdullah ibn Shaddād via Ibn 'Abbās said: "Intoxicants are all prohibited in large and small amounts. Being intoxicated by any kind of beverage is also prohibited." This is the soundest of all.

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reliable, although there are differences regarding its continuity and discontinuity, and its elevation and stopping. According to the estimation of its authenticity, Imam Ahmad and others have favored that the narration contains the wording "and intoxication" with a dhamma on the meme and a sukun on the seen, not "al-sakr" with a dhamma and a sukun or with two fathas. Considering its probable authenticity, it is an isolated hadith, and its wording is plausible. Therefore, how can it contradict the generality and authenticity of all those other narrations?

- [Reference: "Fath Al-Bari" (10/43)]

(1) **[456] The assessment of the reliability of the chain of transmitters:**

- Its attribution is weak due to the presence of Shurayk bin Abdullah, who is a truthful narrator but prone to mistakes. However, the hadith has reliable corroborating reports, so it is considered good (hasan) when attributed to others with variations in the text.

The authentication of Hadith:

- The hadith is found in Sunan an-Nasa'i, in the previous location 8/321 (5686), and in Al-Sunan Al-Kubra 4/180 (6780).
- It was narrated by Imam Ahmad in Al-Ashraba (p. 32) (23) from Ibrahim bin Abi Al-Abbas, who said: Shurayk informed us from Ayyash Al-Amiri from Abdullah bin Shaddad. The same narration is found in the edition of Dar Al-Jeel (p. 98) (23).
- It was narrated by At-Tabarani in Al-Mu'jam Al-Kabeer 10/339 (10841) through the route of Isma'il bin Amr Al-Bajali. And it was narrated by Ad-Daraqutni in Al-Sunan 4/256 through the route of Isma'il bin Musa ibn Bint As-Sadi, both from Shurayk from Abbas from Abdullah bin Shaddad. However, according to Ad-Daraqutni, it includes "al-muskir" (intoxicated person), and according to At-Tabarani, it includes "as-sakr" (drunkard).
- Imam Ahmad said: Shurayk might have said: "al-muskir" or he might have said: "as-sakr" (both terms refer to an intoxicated person).
- (Al-Ashraba) p. 52.

(457)[1] Ibn Fanjawīh said, Abū Bakr Assuniyy said, Abū 'Abdurraḥmān Annasā'iyy said, Qutaybah ibn Sa'īd via Sufyān via Abī Aljūaīrīah Aljarmiyy stated that he asked Ibn 'Abbās while he was reclining on the Ka'bah about cooked grape juice which leads to intoxication 'Albādhiq'. Ibn 'Abbās responded: "Prophet Muḥammad (PBUH) stated that everything that intoxicates is prohibited."

(458)[2] Abī 'Abdurraḥmān said, Isḥāq ibn Ibrāhīm said, Abū 'āmir, Annaḍr

(1) **[457] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic (sahih).

The authentication of Hadith:
- The hadith is found in Sunan an-Nasa'i, in the book of Al-Ashraba, under the chapter of interpreting "al-bata' " and "al-mizr" 8/300 (5606), and in the chapter mentioning the news that allowed the consumption of alcohol 8/321 (5687). It is also found in Al-Sunan Al-Kubra 4/186 (6817).
- It was narrated by Imam Ahmad in Al-Ashraba (p. 79) (229), and Ash-Shafi'i in Al-Umm 6/194, both from Sufyan bin 'Uyaynah.
- It was narrated by Al-Bukhari in the book of Al-Ashraba, under the chapter of "al-badiq" (5598), and by 'Abdul Razzaq in his Musannaf 9/223 (17014), and by Al-Bayhaqi in Al-Sunan Al-Kubra 8/294 through the route of Ath-Thawri.
- It was narrated by At-Tabarani in Al-Mu'jam Al-Kabeer 12/137 (12694), and by Al-Bayhaqi in Al-Sunan Al-Kubra 8/294, both through the route of Zuhair bin Muawiya.
- It was narrated by Ibn Abi Ad-Dunya in "Thamm Al-Muskir" (The Prohibition of Intoxicants) (p. 78) (69) through the route of Abu 'Awanah, all of them from Abu Al-Juwayriyah in a similar manner.

(2) **[458] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic (sahih).

The authentication of Hadith:
- The hadith is found in Sunan an-Nasa'i, in the previous location 8/322 (5688), and it is also narrated by Al-Nahhas in "An-Nasikh wal Mansukh" 1/591 (141).
- It was narrated by Ibn Abi Ad-Dunya in "Thamm Al-Muskir" (The Prohibition of Intoxicants) (p. 52) (5) from Abu Khaythamah, who said: Wahb bin Jarir informed us.
- It was narrated by Imam Ahmad in his Musnad 1/340 (2028) from Muhammad bin Ja'far.
- It was narrated by At-Tayalisi in his Musnad (p. 358) (2743), and Ad-Darami in Al-Sunan (2157) from Abu Zaid. Al-Busiri attributed it to Ibn Abi Shaybah in his Musnad from Shababah.
- "Et-haf Al-Kheirah" 4/367 (3756), and it was narrated by Ibn Abd Al-Barr in "Al-Tamhid" 1/248 through the route of Yahya bin Sa'id, all of them from Shu'bah in a similar manner.
- Al-Busiri said: The narrators in this chain are trustworthy.
- "Et-haf Al-Kheirah" 4/367.

ibn Shumayl, and Wahb ibn Jarīr said, Shu'bah via Salamah ibn Kuhayl said, Abā Alḥakam stated that Ibn 'Abbās said: "The one who is pleased with the Prophet's prohibition must believe that Nabīdh is prohibited."

(459)[1] (Weak Ḥadīth) Abī 'Abdurraḥmān (83/A) said, Sūwayd ibn Naṣr said, 'Abdullah via Sulaymān Ataīmiyy via Qays ibn Wahbān stated that he asked Ibn 'Abbās: "I have a small vessel that I leave fruit steeped in water inside then I drink it after it boils and becomes intoxicating." Ibn 'Abbās asked: "For how long have you been doing so?" The man responded: "Twenty or forty years." Ibn 'Abbās said: "Your veins were continuously filled with filth."

These scholars also based their opinion on the following:

(460)[2] (Weak Ḥadīth) Abū 'Abdullah Athaqafiyy said, Abū Bakr

(1) **[459] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak. Qais bin Wahban is acceptable, meaning when he is supported by other narrators. Otherwise, he is weak in the hadith with a minor weakness.

The authentication of Hadith:
- The hadith is found in Sunan an-Nasa'i, in the previous location 8/323 (5693).
- It was narrated by Imam Ahmad in "Al-Ashraba" (p. 44-45) (76, 77) from Hashim and Dawud bin Amr Ad-Dabi, both of them from Ibn Al-Mubarak.

(2) **[460] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak due to the presence of Abd al-Malik bin Nafi', who is weak.

The authentication of Hadith:
- The hadith is found in Sunan an-Nasa'i, in the previous location 8/323 (5694).
- It was narrated by Al-Uqayli in "Ad-Du'afa' Al-Kabir" 3/36 through the route of Hisham from Al-Awam bin Shu'bah in a similar manner.
- It was narrated by An-Nasa'i in the previous location 8/324 (4695), At-Tahawi in "Sharh Ma'ani al-Athar" 4/219, Al-Nahhas in "An-Nasikh wal Mansukh" 1/619 (173), Ad-Daraqutni in "Al-Sunan" 4/362, and Al-Bayhaqi in "Al-Sunan al-Kubra" 8/305, all through the route of Abu Ishaq Ash-Shaybani. It was also narrated by Ibn Abi Shaybah in his "Musannaf" 8/103 (24219), and through his route, Ibn Hibban in "Al-Majruhin" 2/132, and At-Tahawi in "Sharh Ma'ani al-Athar" 4/219, and Al-Bayhaqi in "Al-Sunan al-Kubra" 8/305, all through the route of Qura al-Ajali.
- It was narrated by At-Tahawi in "Sharh Ma'ani al-Athar" 4/219 through the route of Layth, all of them from Abd al-Malik bin Nafi' in a similar manner. Some have said: Abd al-Malik bin Akhi al-Qaqa', while others said: Abd al-Malik bin al-Qaqa'. And it has also been said: Malik bin Nafi'.
- Al-Bukhari said in "Al-Tarikh al-Kabir" 5/434: He was not relied upon.

Aḥmad ibn Muḥammad Addaīnūrī said, Abū 'Abdurraḥmān Annasā'iyy said, Zīād ibn Ayūb said, Hushaym said, Al'awām via 'Abd Almalik via Nāfi' said, Ibn 'Umar said: "I saw a man who brought a cup to the Messenger of Allah (PBUH) in which there was Nabīdh. He gave the cup to him and he raised it to his mouth, but he found it to be strong, so he gave it back to the owner of the cup. Then a man among the people said: 'O Messenger of Allah, is it prohibited?' He said: 'Bring the man to me.' So, he was brought to him. He took the cup from him and called for water. He poured it into the cup, which he raised to his mouth and frowned. Then he called for more water and poured it into it. Then he said: 'When these vessels become strong in taste, pour water on them to weaken them.'" Abū 'Abdurraḥmān said: "'Abd Almalik ibn Nāfi' is not well-known and can't be taken as strong evidence for the Ḥadīth. The well-known narrations of Ibn 'Umar are different from this narration.

(461)[1] Alḥusayn ibn Muḥammad said, Aḥmad ibn Muḥammad said, Abū

- Abu Hatim said: This hadith is rejected, and Abd al-Malik bin Nafi' is an unknown sheikh. "Al-Ilal" by Ibn Abi Hatim 2/34. Ibn Hibban said: The reliable companions of Ibn Umar contradicted him, such as Salim and Nafi', and their likes. It is not permissible to consider the narration of a man against the consensus of reliable narrators. Instead, the judgment of the latter takes precedence, and attributing errors to him is more appropriate. "Al-Majruhin" 2/132.

(1) **[461] The assessment of the reliability of the chain of transmitters:**

- Its chain is good (hasan) with the presence of Muhammad bin Amr, who is truthful. However, the hadith has multiple supporting routes that are authentic, so it is considered authentic (sahih) through other chains.

The authentication of Hadith:

- The hadith is found in Sunan an-Nasa'i, in the previous location 8/324 (5701).
- It was narrated by Imam Ahmad in his Musnad 2/31 (4863) and in "Ash-Shariba" (p. 27) (7), (p. 51) (103), and through his route, Al-Nahhas in "An-Nasikh wal Mansukh" 1/585, (135). It was also narrated by Ibn Majah in his book "Ash-Shariba," in the chapter "Every Intoxicant is Forbidden"
- The hadith was narrated by Al-Tahawi in his explanation of the meanings of the narrations, volume 4, page 215, through Al-Husayn ibn Nasr, all of them from Yazid ibn Harun.
- It was also narrated by Al-Tirmidhi in his book on prohibited drinks, chapter on what is mentioned about every intoxicant being prohibited, hadith number

'Abdurraḥmān said, Alḥusayn ibn Manṣūr said, Yazīd ibn Hārūn said, Muḥammad ibn 'Amr via Abī Salamah via Ibn 'Umar stated that Prophet Muḥammad (PBUH) said: **"Every intoxicant is prohibited and every intoxicant is Khamr."**

(462)[1] Abī 'Abdurraḥmān (83/B) said, Sūwayd said, 'Abdullah via Sulaymān Ataīmiyy via Muḥammad ibn Sīrīn via Ibn 'Umar said: "Small and large amounts of intoxicants are prohibited."

1864, and he said: "It is a Hasan (good) hadith." Al-Tahawi also narrated it in his explanation of the meanings of the narrations, volume 4, page 215, both of them through the route of Abdullah ibn Idris.

- It was narrated by Al-Nasa'i in the previous reference 8/297 (5587), and Imam Ahmad in his Musnad, volume 2, page 16 (4644), and in his book on prohibited drinks, page 54 (116), through the route of Yahya ibn Saeed.
- It was narrated by Ibn Abi Dunya in his book "The Blameworthy Nature of Intoxicants," page 58 (17), and by Abu Ya'la in his Musnad, volume 9, page 470, and by Al-Daraqutni in his Sunan, volume 4, page 249, all of them through the route of Mu'adh ibn Mu'adh.
- It was narrated by Ibn Hibban in his Sahih, see Al-Ihsan 12/191 (5369), through the route of Yazid ibn Zurai'.
- It was narrated by Al-Tahawi in his explanation of the meanings of the narrations, volume 4, page 215, through the route of Abdul Wahab ibn Ata'.
- It was narrated by Ibn al-Jarud in his book "Al-Muntaqa," see Ghoth al-Mukhtud 3/153 (859), through the route of Muhammad ibn Ubayd.
- It was narrated by Al-Tabarani in his "Al-Mu'jam al-Kabir," volume 12, page 256 (13268), through the route of Humam, all of them from Muhammad ibn Amr ibnha.
- And soon, there will come a narration from Nafi' regarding Ibn Umar with a similar meaning in the interpretation of this verse.

(1) **[462] The assessment of the reliability of the chain of transmitters:**

- Its chain is authentic.

The authentication of Hadith:

- The hadith is found in Sunan al-Nasa'i in the previous reference 8/324 and in Al-Sunan al-Kubra 4/186 (6821). Al-Jurqani narrated it in his book "Al-Abatil wal-Manakir," volume 2, page 235 (627), through the route of Al-Qadi Abu Nasr, who said: "Abu Bakr al-Sinni informed us about it." He said: "This is an authentic hadith with reliable narrators."
- It was also narrated by Imam Ahmad in his book on prohibited drinks, page 79 (227), through Al-Mu'tamir ibn Sulayman, from his father, with a similar wording. A similar narration from Ibn Umar will be mentioned soon in the interpretation of this verse.

(463)[1] Abū 'Abdurraḥmān said, Qutaybah ibn Sa'īd said, Abū 'awānah via Zayd ibn Jubayr stated that he asked Ibn 'Umar about the beverages. He responded: "Avoid drinking anything that makes the sound of boiling."

(464)[2] (Weak Ḥadīth) Abū 'Abdullah Athaqafiyy said, Assuniyy said,

(1) **[463] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- The hadith is found in Sunan al-Nasa'i in the previous reference 8/324 (5697).
- It was also narrated in the previous reference 8/324 (5696), and in Al-Sunan al-Kubra 4/186 (6819), through the route of Abdullah ibn al-Mubarak from Abu Awanah with a similar wording.
- It was narrated by Imam Ahmad in his book on prohibited drinks, page 32 (22), through Shurayk, from Zaid ibn Jubair with a similar wording.

(2) **[464] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak due to the presence of Yahya ibn Yaman, who is truthful but makes frequent mistakes and has inconsistencies.

The authentication of Hadith:
- The hadith is found in Sunan al-Nasa'i in the previous reference 8/325 (5703).
- It was narrated by Al-Jawzajani in his book "Al-Abatil wal-Manakir," volume 2, page 226 (616), through the route of Al-Qadi Abu Nasr, who said: "Abu Bakr al-Sinni informed us about it."
- It was narrated by Al-Daraqutni in his Sunan 4/263, through Muhammad ibn Harun al-Hadrami, who said: "Al-Hasan ibn Isma'il ibn Abu al-Majalid al-Musaisi informed us about it."
- It was narrated by Al-Tahawi in his explanation of the meanings of the narrations, volume 4, page 219, and by Al-Nahhas in his book "Al-Naskh wal-Mansukh" 1/622 (174), both through the route of Muhammad ibn Saeed al-Asbahan.
- It was narrated by Ibn Abi Shaybah in his book "Musannaf" 8/103 (24220), and by Al-Aqili in his book "Al-Du'afa al-Kabir" 4/434 through the route of Abu Khaythamah.
- It was narrated by Al-Daraqutni in his Sunan 4/263, and by Al-Bayhaqi in his Al-Sunan al-Kubra 8/304, through the route of Ishaq ibn Ibrahim ibn Habib.
- It was narrated by Ibn Adi in his book "Al-Kamil" 7/235, and through his route, Al-Bayhaqi in his Al-Sunan al-Kubra 8/304, through the route of Abu Ma'mar.
- It was narrated by Al-Daraqutni in his Sunan 4/263, through the route of Yusuf ibn Musa and Ali ibn Harb, all of them from Yahya ibn Yaman with a similar wording.
- It was narrated by Al-Daraqutni in his Sunan 4/264, through the route of Zaid ibn al-Habbab from Al-Thawri with a similar wording. Al-Daraqutni said: "This is not authentic from Zaid ibn al-Habbab from Al-Thawri, and it was narrated only by Al-Yasa' ibn Isma'il, who is weak."

Annasāʾiyy said, Alḥassan ibn Ismāʿīl via Sulaymān said, Yaḥīā ibn Yammān

- It was narrated in 4/264 through the route of Abdul Aziz ibn Aban from Al-Thawri, who said: "Abdul Aziz ibn Aban is abandoned (Matruk)."
- Al-Bukhari commented on this hadith in his book "Al-Tareekh al-Kabeer" and said: "It is not authentic." And Al-Ashja'i and others also made similar comments. They attributed it to Sufyan, who attributed it to Al-Kalbi, who attributed it to Abu Salih, who attributed it to Al-Matlub: "The Prophet (peace be upon him) was brought wine."
- "Al-Tareekh al-Kabeer" by Al-Bukhari, 3/153.
- Ibn Numayr said: "Ibn Yaman has a quick forgetfulness, and his narration is erroneous. He narrated this hadith from Al-Thawri, from Mansur, from Khalid ibn Sa'd, from Abu Mas'ud. It is actually Al-Kalbi who narrated it from Abu Salih, from Al-Matlub ibn Abi Wada'ah." (Al-Kamil by Ibn 'Adi, 7/235)
- "Al-Sunan al-Kubra" 8/304.
- Abu Hatim said: "Ibn Yaman made a mistake in the chain of this hadith. He narrated this hadith from Al-Thawri, from Al-Kalbi, from Abu Salih, from Al-Matlub ibn Abi Wada'ah, from the Prophet (peace be upon him). In my opinion, Yahya ibn Yaman mixed his own hadith with the hadith narrated by Al-Thawri from Mansur, from Khalid ibn Sa'd, a freed slave of Abu Mas'ud, that he used to drink the juice of grapes. And he mixed it with the hadith of Al-Kalbi from Abu Salih, from Al-Matlub, from the Prophet (peace be upon him), that he used to circumambulate the Kaaba..." The hadith was then dropped from the chain of Al-Kalbi, and the chain of Mansur from Khalid ibn Sa'd was used for the wording of Al-Kalbi's hadith. Abu Zur'ah said: "Regarding Yahya ibn Yaman, he is actually Al-Thawri, who narrated from Al-Kalbi, from Abu Salih, from Al-Matlub, from the Prophet (peace be upon him)." (Al-Ilal 2/26)
- Al-Daraqutni said: "This hadith is known by Yahya ibn Yaman, and it is said that the chain has been confused and mixed with the hadith of Al-Kalbi from Abu Salih." (Al-Sunan 4/264)
- Al-Bayhaqi narrated it in his book "Al-Sunan al-Kubra" 8/304 through the route of Abu Hudhayfah from Sufyan Al-Thawri. Al-Daraqutni also narrated it in his Sunan 4/261-262, and through his route, Al-Bayhaqi in his Al-Sunan al-Kubra 8/304, through the routes of Umar al-Muqaddimi and Shu'ayb ibn Khalid, all of them from Al-Kalbi, from Abu Salih, from Al-Matlub, from the Prophet (peace be upon him), with a similar wording.
- Daraqutni said: Al-Kalbi is abandoned (weak), and Abu Salih is weak. ((Sunan)) 4/262.
- Al-Bukhari said: Yahya ibn Saeed said: from Sufyan, from Mansur, from Ibrahim, from Khalid ibn Saad, from Abu Mas'ud that he used to drink wine from the jar. Mansur said: Then Khalid ibn Saad narrated to me. ((Al-Tareekh Al-Kabeer)) by Al-Bukhari 3/153.
- Ibn Hajar said: The hadith of Abu Mas'ud mentioned by Al-Nasai, Ahmad, Abdul Rahman ibn Mahdi, and others is weak due to the exclusivity of Yahya ibn Yaman in narrating it, and he is weak. ((Fath Al-Bari)) 10/41.
- He also said: It was narrated by Yahya ibn Saeed from Sufyan as "Mawquf" (stopped at the level of a companion), and it is authentic. ((Tahdhib Al-Tahdhib)) 1/521.

via Sufyān via Manṣūr via Khālid ibn Sa'd via Abī Mas'ūd said: "Prophet Muḥammad (PBUH) was thirsty in the Sacred House, so he asked for water but a man brought him Nabīdh which he smelled then frowned and said: "Bring me a large amount of water from Zamzam." He poured water on the Nabīdh and drank it. A man asked: "O Messenger of Allah, is it prohibited?" The Prophet (PBUH) responded: "No."

(465)[1] (Weak Ḥadīth) Abū 'Abdullah said, Abū Bakr said, Abū 'Abdurraḥmān

(1) **[465] The assessment of the reliability of the chain of transmitters:** Its chain is weak due to the presence of Khalid ibn Abdullah ibn Hussein, who is acceptable, and the hadith has a weak evidence, so the hadith is considered good due to other narrations.
The authentication of Hadith:
- The hadith is in ((Sunan Al-Nasai)) in the previous reference 8/325 (5704).
- It was narrated by Imam Ahmad in ((Al-Ashraba)) (p. 61) (153), and it was commented on by Al-Bukhari in ((Al-Tareekh Al-Kabeer)) 3/157, and Al-Bayhaqi in ((Al-Sunan Al-Kubra)) 8/303, all through Hitham ibn Kharijah from Uthman ibn Hasin.
- It was narrated by Abu Dawood in the book of Al-Ashraba, the chapter of wine when boiled (3716), and Al-Nasai in the book of Al-Ashraba, the chapter of prohibiting any intoxicating drink in large quantities 8/301, and through Al-Nahhas in ((Al-Nasikh Wal-Mansoukh)) 1/589 (139), and narrated by Ibn Majah in the book of Al-Ashraba, the chapter of wine from the jar (3409), and Abu Ya'la in his Musnad 13/243 (7260), all through Sadaqah ibn Khalid from Zaid ibn Waqid in a similar manner.
- Moreover, it has a corroborating narration from the hadith of Abu Musa Al-Ash'ari.
- It was narrated by Al-Bazzar in ((Al-Bahr Al-Zakhkhar)) 8/167-168 (3191-3193), and Ibn Abi Dunya in ((Dhamm Al-Miskar)) (p. 55) (11), and Abu Nuaim in ((Hilyat Al-Awliya)) 6/147-148, and Al-Bayhaqi in ((Al-Sunan Al-Kubra)) 8/303, and Al-Khatib in ((Tarikh Baghdad)) 10/109, all through routes from Al-Awza'i from Muhammad ibn Abi Musa from Al-Qasim ibn Makhramah from Abu Musa in a Marfu' manner.
- Abu Nuaim said: Muhammad ibn Abi Musa is a mawla (freed slave) of the Banu Umayyah, Persian (s). Muawiyah transported them to Beirut. This hadith was narrated by him from Al-Awza'i, from the Tabi'in Qatadah, and from the scholars and luminaries: Yahya ibn Sa'id Al-Qattan and Ruha ibn 'Ibadah, among others.
- ((Hilyat al-Awliya)) 6/147.
- Muhammad ibn Abi Musa narrated from Qasim ibn Makhramah, who was narrated from by Al-Awza'i, described as an unknown sheikh.
- ((Al-Jarh wa al-Ta'dil)) by Ibn Abi Hatim 8/84, ((Mizan al-I'tidal)) by Al-Dhahabi 4/50.
- Al-Qasim ibn Makhramah did not hear from Abu Musa.
- ((Tahdhib al-Tahdhib)) by Ibn Hajar 3/421.
- It was narrated by Abu Ya'la in his Musnad 13/242 (7259) through the route of Al-Walid ibn Muslim, from Al-Awza'i, from Musa ibn Sulayman, from Al-Qasim ibn Makhramah.

said, 'Aliyy ibn Ḥajar said, 'Uthmān ibn Ḥiṣn said, Zayd ibn Wāqid via Khālid ibn Ḥusayn said that he heard Abū Hurayrah say: "I knew that the Messenger of Allah (PBUH) was fasting certain days, so I brought him Nabīdh made of gourd to break his fast. I said: "O Messenger of Allah, I knew that you are fasting today, so I brought you this Nabīdh to break your fast." He said: "Bring it close to me, Abū Hurayrah." I raised it closer to him and he heard the sound similar to boiling so he said: "Take that away! (84/A) Throw it away! Only the one who doesn't believe in Allah and the hereafter drinks this."

(466)(1) Abū 'Abdullah Addaīnūrī said, Abū Bakr said, Abū 'Abdurraḥmān

- Al-Haythami said: It was narrated by Abu Ya'la, Al-Bazzar, and Al-Tabarani, both briefly, and it includes Musa ibn Sulayman ibn Musa. Abu Hatim considered him trustworthy, and the rest of its narrators are reliable.
- ((Majma' al-Zawa'id)) 5/61.
- Al-Busiri said: This chainis weak due to the Tadlees (i.e., concealing an intermediary narrator) of Al-Walid ibn Muslim.
- ((Ittihaf al-Khairah)) 4/368 (3762).

(1) **[466] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is authentic.

The authentication of Hadith:
- The hadith is found in ((Sunan al-Nasa'i)) in the section of beverages, under the chapter of mentioning reports that allowed the consumption of sugary drinks. 8/326.
- It was narrated by ʿAbd al-Razzaq in his Musannaf 9/226 (17022) through the route of Ibn ʿIyadah.
- It was narrated by Ibn Abi Shaybah in his Musannaf 8/105 (24230) through the route of ʿAbdah ibn Sulayman.
- It was narrated by Al-Daraqutni in his Sunan 4/260, and through his route, Al-Bayhaqi in his Sunan al-Kubra 8/305, both through the route of Hammad ibn Zaid, and both narrated by Yahya ibn Sa'id.
- It was narrated by Al-Daraqutni in his Sunan 4/260 through the route of ʿAli ibn Zaid ibn Jud'an from Sa'id ibn al-Musayyib, with a similar meaning.
- It was narrated by Ibn Abi Shaybah in his Musannaf 8/105 (24229), Al-Tahawi in his Sharh Ma'ani al-Athar 4/218, and Al-Nahhas in his Nasikh wa Mansukh 1/613, all through the route of Al-A'mash. He said: Ibrahim narrated to us from Hammam ibn al-Harith from ʿUmar, with a similar meaning.
- It was narrated by ʿAbd al-Razzaq in his Musannaf 9/226 (16948) through the route of Al-Zuhri.
- It was narrated by Al-Bayhaqi in his Sunan al-Kubra 8/305 through the route of ʿAbd al-Rahman ibn ʿUthman, both with a similar meaning to the hadith.

said, Zakaraiah ibn Yaḥīā said, 'Abd-Al'a'lā ibn Hammād said, Sufyān via Yaḥīā ibn Sa'īd stated that he heard Sa'īd ibn Almusayib say: "The tribe of Thaqīf brought a beverage which 'Umar disliked its smell and attenuated with water then said: "Do as I have done."

(467)[1] (Weak Ḥadīth) Abī 'Abdurraḥmān said, Sūwayd ibn Naṣr said, 'Abdullah ibn Almubārak via Assiriyy ibn Yaḥīā said, Abū Ḥafṣ -one of our Imams- via Abī Rāfi' stated that 'Umar ibn Alkhaṭāb said: "If you fear the strength of Nabīdh then attenuate it with water." 'Abdullah ibn Almubārak said: "Before it becomes a strong beverage."

The following Ḥadīth is evidence for Almubārak:

(468)[2] Ibn Fanjawīh said, Ibn Isḥāq Said ibn Shu'ayb said, Alḥārith ibn

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(1) **[467] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak, as Abu Hafs is unknown, but it has been narrated through reliable routes with a similar meaning from 'Umar, so the hadith is considered good (hasan) through other chains.

The authentication of Hadith:
- The hadith is found in ((Sunan al-Nasa'i)) in the previous section 8/326.
- Also, refer to the citation of the previous hadith.

(2) **[468] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is authentic.

The authentication of Hadith:
- The hadith is found in ((Sunan al-Nasa'i)) in the previous section 8/326, and in ((Sunan al-Kubra)) 4/190 (6843).
- It is also found in ((Al-Muwatta)) in the section on beverages, under the chapter of the prescribed punishment for drinking wine 2/842. Ibn Hajar said: Its chain is authentic.
- ((Fath al-Bari)) 10/65. It was narrated by Al-Tahawi in his Sharh Ma'ani al-Athar 4/222 and Al-Daraqutni in his Sunan 4/248, both through the route of Ibn Wahb.
- It was narrated by Al-Shafi'i in ((Al-Umm)) 6/194, and through his route, Al-Bayhaqi in his Sunan al-Kubra 8/315. It was also narrated by Al-Nahhas in his Nasikh wa Mansukh 1/615 (169) through the route of 'Abdullah ibn Yusuf, all from Malik ibn Anas.
- It was narrated by 'Abd al-Razzaq in his Musannaf 9/228 (17028, 17029) through the routes of Ma'mar and Ibn Jurayj.
- It was narrated by Ibn Abi Shaybah in his Musannaf 8/81 (24106), and Al-Bayhaqi in his Sunan al-Kubra 8/312, both through the route of Ibn 'Iyadah.
- It was narrated by Al-Tahawi in his Sharh Ma'ani al-Athar 4/222 through the route of Shu'ayb.

Miskīn said while he was listening via Abī Alqāsim said, Mālik via Ibn Shihāb via Assā'ib ibn Yazīd stated that Ibn 'Umar came out to them and said: "I smelled an odor of a drink from a person who claimed that he drank 'Ṭīlā'. If this drink is an intoxicant, I will punish him by flogging." 'Umar then flogged him based on the stipulated religious punishment (Ḥudūd).

(469)[1] Ibn Fanjawīh said, Ibn Isḥāq said, Ibn Shu'ayb said, Sūwayd said, 'Abdullah via Hārūn ibn Ibrāhīm via Ibn Sīrīn said: "Sell him juice that can be used as 'Ṭīlā'' but cannot be consumed as an intoxicant."

Abū 'Ubayd said: "'Ṭīlā' is cooked until it loses third of its volume. It is called paint 'Ṭīlā'" because it looks like the paint on camels which is thick and black." 'Ubayd ibn Al'abraṣ (84/B) said: "It is an intoxicant which is called Ṭīlā'… as we call the wolf Abā Ja'dah."

The permissible Ṭīlā' is jam and molasses made of dates, because when dates are cooked, they lose two-thirds of the volume and the devilish portion. And Allah knows best.

(470)[2] (Weak Ḥadīth) Muḥammad ibn 'Abdūs said, Muḥammad ibn

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- It was narrated by Al-Daraqutni in his Sunan 4/261 through the routes of Yunus and Ibn Abi Dhi'b, all from Al-Zuhri with a similar meaning.
- It was narrated by Imam Ahmad in ((Al-Ashriba)) (p. 46) (85) through the route of Rabi'ah from Al-Sa'ib ibn Yazid with a similar meaning.
- It was narrated by Al-Bukhari in the section on beverages, under the chapter of the prohibition of all intoxicating drinks before (5598), quoting 'Umar with a categorical statement.

(1) **[469] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is authentic.

The authentication of Hadith:
- The hadith is found in ((Sunan al-Nasa'i)) in the book of beverages under the chapter of the prohibition of selling juice 8/328.

(2) **[470] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak as it includes Hisham and Mughirah, who are accused of Tadlees (i.e., concealing an intermediary narrator) and are unreliable.

The authentication of Hadith:
- The hadith is mentioned in ((Gharib al-Hadith)) by Abu 'Ubaid 2/303.
- It is also mentioned by Ibrahim ibn Qutaybah in ((Al-Ashriba)) (p. 170) and Ibn Hazm in ((Al-Muhalla)) 7/491. Please refer to what follows.

Alḥassan said, 'Aliyy ibn 'Abd Al'azīz said, Alqāsim ibn Sallām said, Hushaym via Mughīrah via Ibrāhīm stated that he gave him cooked juice 'Bukhtuj'. He used steep fruit in water and throw the remnants into it.

(471)[1] Alḥusayn ibn Muḥammad said, Aḥmad ibn Muḥammad ibn Isḥāq said, Aḥmad ibn Shu'ayb said, Sūwayd ibn Naṣr said, 'Abdullah ibn Almubārak via Sufyān via Almughīrah via Abī Ma'shar via Ibrāhīm said: "Nabīdh made of 'Bukhtuj' is not prohibited."

(472)[2] Ibn Shu'ayb said, 'Ubayd Allah ibn Sa'īd via Abī 'Usamah stated

(1) **[471] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is authentic.

The authentication of Hadith:
- The hadith is found in ((Sunan al-Nasa'i)) in the book of beverages, under the chapter mentioning the difference of opinion regarding Ibrahim and wine 8/334. It was also narrated by Al-Jawzqani in ((Al-Abatil wa al-Manakir)) 2/232 (623) through the route of Al-Qadi Abu Nasr, who said: Abu Bakr al-Sinni informed us about it.
- It was narrated by Ibn Abi Shaybah in his Musannaf 8/138 (24405) through the route of Waki' from Sufyan from Mughirah from Ibrahim with a similar meaning.
- Ibn Abi Shaybah also narrated it in his Musannaf 8/125, 138 (24336), (24402) through the route of Abu Mu'awiyah from Al-A'mash from Ibrahim, stating that he used to denounce it (referring to wine) and put pitch in it.

(2) **[472] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is authentic.

The authentication of Hadith:
- The hadith is found in Sunan al-Nasa'i in the book of Drinks, under the chapter of mentioning the disagreement concerning Ibrahim and wine (8/335). It is also narrated by Al-Jawzqani in Al-Abatil wal-Manakir (2/232, 622) through the narration of Qadi Abu Nasr, who said: "We were informed of it by As-Sinni." And through the narration of An-Nasa'i, it is narrated by An-Nahhas in Al-Naskh wal-Mansukh (1/267, 178).
- Al-Daraqutni narrated it in Al-Sunan (4/250-251) from Ibrahim, who said: "All intoxicants are forbidden, and it refers to the drink that made you intoxicated. He also said: 'It is the cup from which one becomes intoxicated.' Al-Daraqutni commented: "This is the correct opinion according to Hammad that it is the saying of Ibrahim." Al-Bayhaqi mentioned: "It has also been narrated from Ibrahim with a different opinion, and that is what Al-Hasan ibn Amr narrated from Fudayl ibn Amr from Ibrahim, who said: 'They used to consider that whoever drinks a drink and becomes intoxicated from it, it is not right for him to return to it.'"
- Al-Bayhaqi, Al-Sunan al-Kubra (8/298), also narrated it from the same chain of narrators. Ibn Hajar commented: "Its chain is authentic." (Fath al-Bari, 10/41).

that he heard Ibn Almubārak say: "I found no permission to drink intoxicants except Ibrāhīm."

(473)[1] Ibn Shu'ayb said, Arrabī' ibn Sulaymān said, 'Asad ibn Mūsā said, Hammād ibn Salamah via Thābit via Anas said: "Um Sālim used to have a cup which she stated that Messenger of Allah (PBUH) used to drink everything from: water, honey, milk, and Nabīdh."

(474)[2] Ibn Shu'ayb said, Isḥāq ibn Ibrāhīm said, Jarīr via Ibn Shubrumah

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(1) **[473] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is authentic.

The authentication of Hadith:
- The hadith is found in Sunan al-Nasa'i in the book of Drinks, under the chapter of mentioning the permissible drinks (8/335). It is also narrated by Muslim in the book of Drinks, under the chapter of permitting wine that is not strong and does not cause intoxication (2008). Imam Ahmad narrated it in his Musnad (3/247, 13581), and Abu Ya'la in his Musnad (6/228, 3513), all through the narration of 'Affan. Al-Tirmidhi narrated it in Al-Shamail (p. 120, 187) from Abdullah ibn 'Abdur Rahman. Abu Ya'la also narrated it (6/221, 3503; 6/464, 3868) through the narration of Huban.
- It was narrated in (6/421) from Ibrahim ibn al-Hajjaj. And Ibn Hibban narrated it in his Sahih as mentioned in Al-Ihsan (12/216) and (6/464) through the route of Hudbah ibn Khalid.
- Abu al-Sheikh narrated it in "Akhlaq al-Nabi" (p. 240) through the route of Abdul A'la ibn Hammad.
- Abu Nu'aim narrated it in "Hilyat al-Awliya" (6/261) through the route of Abdul Malik ibn Asim, all of them from Hammad ibn Salamah, and they do not mention Um Salim.
- Al-Hakim narrated it in "Al-Mustadrak" (4/118) through the route of Abu al-Nu'man Muhammad ibn al-Fadl from Hammad, and he said: "It is authentic according to the criteria of Muslim, but they did not include it." Al-Dhahabi agreed with him.
- Al-Bukhari narrated it in the chapter of drinking from the Prophet's cup and utensils (5638) through the route of Asim al-Ahwal who said: "I saw the Prophet's cup at Anas ibn Malik's place..." Anas said: "I have served the Messenger of Allah, peace be upon him, from this cup more than this and that."

(2) **[474] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is authentic.

The authentication of Hadith:
- The hadith is in "Sunan al-Nasa'i" in the book of beverages, in the chapter of mentioning permissible beverages (8/336).
- Ibn Abi Dunya narrated it in "Dhamm al-Muskir" (p. 67) (39) from Ishaq ibn Isma'il

said, Ṭalḥah ibn Muṣarif stated to the People of Kūfah that Nabīdh causes a strong Fitnah (trial) that lasts for generations among young and old men. When they attended a wedding, Ṭalḥah and Zubayd used to give milk and honey to the guests so Ṭalḥah was asked: "Why don't you let them drink Nabīdh?" He responded: "I dislike that I cause a Muslim to be intoxicated."

(475)[1] (Weak Ḥadīth) Abū Bakr Aljawzaqiyy said, 'Abd Al-Wāḥid ibn Muḥammad Al'arghīāniyy said, Muḥammad ibn Ismā'īl Al'aḥmusiyy said, Ismā'īl ibn Muḥammad ibn Juḥādah said, Sufyān said: "We mentioned the opinion of Ṭalḥah about Nabīdh to Abī Isḥāq so he said: "I gave that to the companions of 'Aliyy and 'Abdullah before the birth of Ṭalḥah."

(476)[2] The same chain of narration via Ibn Shubrumah said: "May

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who said: "Jareer narrated it to us with the mention of its beginning."
- Al-Baghawi narrated it in "Al-Ja'diyat" (p. 401) (2739) through the route of Harish from Talhah ibnhu with a similar mention of its beginning.

(1) **[475] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak due to Isma'il ibn Muhammad ibn Jahadah, who is truthful but prone to mistakes.

The authentication of Hadith:
- Ibn Abi Shaybah narrated it in his "Musannaf" (8/107) (24241) from Ibn Numayr, from Al-A'mash, from Abu Ishaq who said: "I prepared a meal and invited the companions of Abdullah: Amr ibn Sharhabil, Abdul Rahman ibn Dhi'b, Amrah, Mura al-Hamdani, and Amr ibn Maimun. I served them wine and tar (a type of alcoholic drink), and they drank. Al-A'mash said to him: 'Did they see the khawabi?' He said: 'Yes, they used to see them while extracting from them.'"
- It was also narrated in (8/108) (24244) from Abu Mu'awiyah, from Al-A'mash, from Abu Ishaq: "I got married, and I invited the companions of Ali and the companions of Abdullah with a similar mention of its beginning."

(2) **[476] The assessment of the reliability of the chain of transmitters:**
- The meaning of "باسناده" (Be-isnadeh) is: The preceding Isnad (chain of narrators) in the previous Hadith, which is an authentic chain of narration to Ibn Shabrama.

The authentication of Hadith:
- The Hadith is found in "Sunan An-Nasa'i" in the book of drinks, mentioning the difference of opinion regarding Ibrahim and wine, 8/335 (5750).
- It was narrated by Waki' in "Akhbar Al-Qudat" 3/56, through the route of Hasan bin Isa, who said: Jarir narrated it in a similar manner.
- Moreover, it is mentioned by Ibn Hazm in "Al-Muhalla" 7/505.

Allah's Mercy be granted to Ibrāhīm, he made it difficult for people to drink Nabīdh and made it easy for them, too." (He didn't want people to put Nabīdh in certain vessels that make the juice turn into intoxicants and also made it easy for them to drink it if the drink didn't turn into intoxicants)

(477)[1] Abū 'Abdullah Athaqafiyy said, Abū Bakr said, Abū 'Abdurraḥmān Annasā'iyy said, Abū 'Aliyy Muḥammad ibn Yaḥīā Almarwaziyy said, 'Abdullah ibn 'Uthmān said, 'īsā ibn 'Ubayd Alkindiyy heard 'Abdullah ibn Buraydah via his father that Prophet Muḥammad (PBUH) was passing by a group of people then heard a hubbub so he said: "What is this sound." They said: "O Messenger of Allah, they are drinking something." The Prophet (PBUH) asked them: "In which vessels do you place your Nabīdh?" They said: "Gourd and hollow stump as we don't have any containers that can be closed." The Prophet said: "Do not drink except from a vessel that can be tied closed." Then as much time as Allah willed passed, then he went back to them and they had fallen sick and had pale, yellow faces. He said: "Why do you look so ill?" They said: "O Prophet of Allah, our land is prone to diseases and you prohibited everything except that which was in a vessel that could be tied closed." He said: "Drink, but every intoxicant is prohibited."

The Prophet was alluding to the hubbub and commotion which were due to drunkenness. This means that this kind of beverage was prohibited.

(478)[2] With the same chain of narration to Abī 'Abdurraḥmān said,

(1) **[477] The assessment of the reliability of the chain of transmitters:**
- Its chain is good, and it includes Isa bin Ubaid, who is truthful.

The authentication of Hadith:
- The Hadith is found in "Sunan An-Nasa'i" in the book of drinks, in the chapter of permission regarding some of them, 8/311.
- A Hadith with a similar meaning was previously mentioned in the narration of Buraydah through the route of Abdullah and Sulaiman bin Buraydah, in the interpretation of this verse, but it does not mention the story of those people.

(2) **[478] The assessment of the reliability of the chain of transmitters:**
- This Hadith is authentic with this chain, even though it includes Abu Al-Zubair. The preponderant view is that it is truthful and good, but Muslim narrated the

Qutaybah said, Abū 'awānah via Azzubayr via Jābir stated that Prophet Muḥammad (PBUH) used to steep fruit in water (Nabīdh) in a big bowl of stone.

(85/B) All of these examples might be before the prohibition of intoxicants but the soundest of opinions is that Nabīdh is the water in which has dates or grapes so the water is stronger and sweetened before the beverage turns into an intoxicant. The next Ḥadīth is the evidence for that.

(479)[1] (Weak Ḥadīth) Abū 'Abdullah Athaqafiyy said, Abū Bakr Assuniyy

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Hadith through another route. Muslim selected from the Hadiths of Abu Al-Zubair what he found to be authentic.

- Refer to "Al-Nukat 'ala Kitab Ibn Al-Salah" by Ibn Hajar 1/316.

The authentication of Hadith:

- The Hadith is found in "Sunan An-Nasa'i" in the book of drinks, in the chapter mentioning what was condemned for the Prophet, peace be upon him, 8/302.
- It was narrated by Muslim in the book of drinks, in the chapter prohibiting intoxicants..., (1999), (61), through Yahya bin Yahya. And Ibn Majah in the book of drinks, in the chapter on the description and drinking of wine (3400), through Muhammad bin Abd Al-Malik bin Abi Al-Shawarib, both of them in a similar manner to Abu Awanah.
- It was also narrated by Muslim in the previous source (1999), (62), and Abu Dawood in the book of drinks, in the chapter on vessels (3702), and Imam Ahmad in his "Musnad" 3/326 (14499), and Ibn Abi Dunya in "Dham Al-Muskir" (p. 63) (26), all of them through the route of Zuhair bin Muawiyah, Abu Khaythamah.
- It was narrated by Muslim in the previous source (1999) (60) through the route of Ibn Jurayj.
- It was narrated by Ad-Daraqutni in "Al-Sunan" (2153), and Imam Ahmad in his "Musnad" 3/304, 379 (14267), (15059), and in "Al-Ashruba" (p. 36) (37) through the route of Abdul Malik.
- It was narrated by Imam Ahmad in his "Musnad" 3/384 (15122) through the route of Zakariya. And he has a statement from Abu Al-Zubair confirming that he heard it from Jabir.
- It was also narrated by Ibn Abi Shaybah in his "Musannaf" 8/103 (24221) through the route of Ash'ath, all of them from Abu Al-Zubair in a similar manner.

(1) **[479] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, as it includes a partner who is truthful but prone to many errors. However, the Hadith has corroborating narrations through authentic routes, making it good in other respects.

said, Abū 'Abdurraḥmān Annasā'iyy said, Isḥāq ibn Ibrāhīm said, Yaḥīā ibn Adam said, Sharīk via Abī Isḥāq via Yaḥīā ibn 'Ubayd Albahrāniyy via Ibn 'Abbās stated that Prophet Muḥammad (PBUH) used to have prepared steeped fruit in water then he drank it in the same day, the next day, and the day after the next day.

(480)(1) Same chain of narration to Abī 'Abdurraḥmān who said, Wāṣil ibn

The authentication of Hadith:

- The Hadith is found in "Sunan An-Nasa'i" in the book of drinks, in the chapter mentioning what is permissible to drink from intoxicating substances and what is not permissible, 8/333 (5738).
- It was narrated by At-Tabarani in "Al-Mu'jam Al-Kabeer" 12/112 (12630) through the route of Muhammad bin At-Tufail from Shurayk.
- It was narrated by An-Nasa'i in "Sunan Al-Kubra" 8/191 through the route of Warqa' from Abu Ishaq in a similar manner.
- It was narrated by Muslim in the book of drinks, in the chapter on the permissibility of non-intoxicating wine (2004), (79), (80), and An-Nasa'i in "Sunan Al-Kubra" 4/191 (6849), and Imam Ahmad in his "Musnad" 1/232, 240 (2068), (2143), and Ibn Hazm in "Al-Muhalla" 7/505, all of them through the route of Shu'bah.
- It was narrated by Muslim in the previous source (2004) (83), and Ibn Hibban in his "Sahih" as mentioned in "Al-Ihsan" 12/204 (5384), and Al-Bayhaqi in "Sunan Al-Kubra" 8/294, 300, all of them through the route of Zaid bin Abi Anisah at length.
- It was narrated by Ibn Majah in the book of drinks, in the chapter on the description and drinking of wine 2/1126 (3399), and At-Tabarani in "Al-Mu'jam Al-Kabeer" 12/112 (12631), both through the route of Abu Isra'il.
- It was narrated by At-Tabarani in "Al-Mu'jam Al-Kabeer" 12/111-112 (12623, 12625, 12627-12629) through the route of Abu Muslim Qa'id Al-A'mash, Hujaj bin Artat, Jabir, Muhammad bin Abi Layla, and Muti' Al-Ghazal. The narration of Al-A'mash is as follows after this, all of them from Yahya bin 'Ubaid in a similar manner.
- It was narrated by An-Nasa'i in the previous source 8/332 through the route of Abu 'Uthman from Ibn Abbas in a similar manner.

(1) **[480] The assessment of the reliability of the chain of transmitters:**

- Its chain is authentic.

The authentication of Hadith:

- The hadith is in Sunan An-Nasa'i, in the previous reference 8/333.
- It was also narrated by Muslim in the previous reference (2004) (81), Abu Dawood in his book "Al-Ashraba" in the chapter describing wine (3713), Imam Ahmad in his Musnad 1/224 (1963), At-Tabarani in Al-Mu'jam Al-Kabeer 12/111 (12624), and Ibn Hazm in Al-Muhalla 7/505. All of them through the route of Abu Ma'awiya.
- It was narrated by Muslim in the previous reference (2004) (82) and Al-Bayhaqi in Al-Sunan Al-Kubra 4/300 through the route of Jarir, both narrations from Al-A'mash with the same wording. Refer to the previous hadith.

'Abd-Al'a'lā via Ibn Fuḍayl via Al'a'mash via Yaḥīā ibn Abī 'Amr via Ibn 'Abbās stated that Prophet Muḥammad (PBUH) used to have prepared steeped raisins in a vessel then he drank it in the same day, the next day, and he used to drink and give others to drink in the final stage of the third day. If there are still some remnants in the vessel in the fourth day, he used to pour that away.

(481)[1] The same chain of narration to Abī 'Abdurraḥmān who said,

(1) **[481] The assessment of the reliability of the chain of transmitters:**

- Its chain is good. It includes Amr bin Uthman and Bqiyah bin Al-Walid, both of whom are truthful, but they are supported by good chains. Therefore, the hadith is considered authentic due to other routes.

The authentication of Hadith:

- The hadith is in Sunan An-Nasa'i, in the previous reference 8/332 (5735).
- It was narrated by Ibn Abi 'Asim in "Al-Ahad wa Al-Mathani" 5/142 (2680), At-Tabarani in Al-Mu'jam Al-Kabeer 18/330 (847) through the route of Ibrahim bin Muhammad bin 'Urq, both of them from Amr bin Uthman with the same wording.
- It was narrated by Ibn Abi 'Asim in the previous reference from Muhammad bin Musa'afaa who said: Bqiyah narrated to us.
- It was narrated by Ad-Darimi in Al-Sunan (2154) from Muhammad bin Kathir from Al-Awza'i with the same wording.
- It was narrated by Al-Nasa'i in the previous reference 8/332, and Abu Dawood in his book "Al-Ashraba" in the chapter describing wine (3710). Al-Bayhaqi also narrated it in Al-Sunan Al-Kubra 8/300, Ibn Hazm in Al-Muhalla 7/507, Ibn Abi 'Asim in "Al-Ahad wa Al-Mathani" 5/142 (2681), and At-Tabarani in Al-Mu'jam Al-Kabeer 18/330 (848) through the route of Yahya bin 'Abdul Baqi. All of them from 'Isa bin Muhammad Abu 'Umayr Al-Nahhas who said: Damarah bin Rabee'ah informed us from Yahya As-Saybani with the same wording.
- 'Isa bin Muhammad is trustworthy, and Damarah bin Rabee'ah is truthful, though he may make mistakes occasionally.
- "Taqrir Al-Tahdhib" by Ibn Hajar (5321), (2988).
- And narrated it Imam Ahmad 4/232 (18042), and Ibn Abi 'Asim in his "Al-Ahad Wal-Mathani" 5/141 (679), and Ibn Abi Ad-Dunya in his "Dham Al-Miskar" (p. 53) (9), and At-Tahawi in his "Sharh Ma'ani Al-Athar" 4/227, and At-Tabarani in his "Al-Mu'jam Al-Kabir" 18/329 (846), all of them through the chains from Isma'il ibn 'Iyash from Yahya ibn Abi 'Amr.
- Isma'il ibn 'Iyash is truthful in his narrations from the people of his town.
- And At-Tabarani narrated it in his "Al-Kabir" 18/330 (849) through the chain of 'Imran ibn Abi Al-Fadl, who said: Ibn Ad-Dailami narrated it to us in a similar manner.
- Ibn 'Abd Al-Barr said: "His hadith about alcoholic beverages is authentic" (Al-Isti'ab 3/1264).

'Amr ibn 'Uthmān ibn Sa'īd ibn Kathīr ibn Dīnār said, Baqīah ibn Alwalīd said, Al'awzā'iyy via Yaḥīā ibn Abī 'Amr via 'Abdullah ibn Addaylamiyy via his father Fayrūz said: "I came to the Messenger of Allah (PBUH) and said: 'O Messenger of Allah, we have grapevines and Allah, the Almighty has revealed the prohibition of intoxicants, so what should we do?' He said: 'Make raisins.' I said: 'What should we do with the raisins?' He said: 'Soak them in the morning and drink them in the evening, and soak them in the evening and drink them in the morning.' I said: 'Can we leave it until it gets stronger?' (86/A) He said: 'Do not put it in clay vessels, rather put it in waterskins, for if it stays there for a long time, it will turn into vinegar.'"

(482)(1) The same chain of narration to Abī 'Abdurraḥmān who said, Sūwayd ibn Naṣr said, 'Abdullah via 'Ubayd Allah via Nāfi' via Ibn 'Umar stated that he used to have raisins steeped in water in the morning to drink it at night and used to have it steeped in water at night to drink it in the morning. He used to wash the vessels to clean all the remnants." Nāfi' said: "We used to drink it like honey."

(483)(2) Same chain of narration to 'Abdullah via Bassam said: "I asked Abū Ja'far about Nabīdh." He said: "'Aliyy ibn Alḥusayn used to steep it in water at night to drink it in the morning and used to steep it in water in the morning to drink it at night."

(1) **[482] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- The hadith is in Sunan An-Nasa'i in the previous reference 8/333 and in As-Sunan Al-Kubra 4/191 (6851).
- And An-Nasa'i narrated it in As-Sunan Al-Kubra 4/191 (6852) through the chain of Abdullah ibn Dinar from Ibn 'Umar in a similar manner.

(2) **[483] The assessment of the reliability of the chain of transmitters:**
- Its chain is good, as it includes Basam ibn Abdullah, who is trustworthy.

The authentication of Hadith:
- The hadith is in Sunan An-Nasa'i in the previous reference 8/333 (5741) and in As-Sunan Al-Kubra 4/192 (6854).

(484)[1] Same chain of narration to 'Abdullah who said: "I heard Sufyān being asked about Nabīdh." He said: "Steep it in water at night and drink it in the morning."

By Allah's Grace, these narrations prove that the soaking water of dates and raisins haven't been intoxicating. Malik, Ashāfi'iyy, Aḥmad ibn Ḥanbal, Abū Thawr and most of the scholars of Ḥadīth stated that intoxicants are beverages that cause intoxication. Even if it is made of juice, soaked water, or grapes whether raw or cooked. The small and large amounts of intoxicants are prohibited. The one who drinks one of these kinds of intoxicants should be punished by flogging (Ḥudūd). The one who drinks the cooked intoxicant won't be punished and his testimony remain accepted. The proof for this opinion is that 'Khamr' means 'to cover'. The thing that covers the trees or stones is called 'Khamr'. A man who can't be seen among the crowd is called 'a man among Khimar of people'. The headcover is called 'Khimar' and the coverage of the carpet is called 'Khamrah'. 'Khamr' is called that in Arabic because it leads to the loss of control over the mind which has no presence.

(485)[2] Abū Bakr Muḥammad ibn Aḥmad Alḥayriyy said, Abū Alḥassan

(1) **[484] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- The hadith is in Sunan An-Nasa'i in the previous reference 8/333 and in As-Sunan Al-Kubra 4/192 (6853).

(2) **[485] The assessment of the reliability of the chain of transmitters:**
- In its chain, the sheikh of the compiler is mentioned without any criticism or praise, and the hadith has been reported through authentic chains from Ibn 'Ulayyah.
- It is found in "Ghareeb Al-Hadith" by Abu 'Ubaid 1/304.

The authentication of Hadith:
- Muslim narrated it in his book of Tafsir, in the chapter regarding verses regulating the drinking of wine (3032), from Abu Bakr ibn Abi Shaybah. And Abu Dawud narrated it in his book of Al-Ashriba, in the chapter of the prohibition of wine (3669), from Ahmad ibn Hanbal.
- And An-Nasa'i narrated it in his book of Al-Ashriba (Beverages), in the chapter mentioning the types of things that used to be considered as wine 8/295, from Ya'qub ibn Ibrahim, all of them from Ibn 'Ulayyah in a similar manner.
- Narrated by Al-Bukhari in the book of beverages, under the chapter of wine made from grapes and others (5581), from Masdad, and in the chapter that wine is what

Muḥammad ibn Muḥammad Alkāriziyy said, 'Aliyy ibn 'Abd Al'azīz (86/B) Almakkiyy said, Abū 'Ubayd said, Ibn 'Aliyya and Yaḥīā ibn Sa'īd via Abī Ḥayān Ataīmiyy via Asha'biyy via Ibn 'Umar stated that 'Umar ibn Alkhaṭāb delivered a sermon and said: "Khamr is prohibited. It is made of five things: grapes, dates, wheat, barley, and honey. 'Khamr' is everything that 'covers' the mind."

Anas ibn Mālik said: "It is called 'Khamr' because people used to leave it inside the barrels until it is brewed and changed." Sa'īd ibn Almusayib said: "It is called 'Khamr' because it is left until the clarity takes over the upper part and murkiness takes over the down part."

(486)[1] Abū 'Abdullah Alḥāfiẓ said, Abū Bakr said, Abū 'Abdurraḥmān

befuddles the mind from drinks (5588), from Ahmad bin Abi Raja', both narrated by Yahya bin Sa'id in the same manner.

- Al-Bukhari also narrated it in the book of Tafsir, Surah Al-Ma'idah, under the chapter of the verse: "O you who have believed, indeed, intoxicants... " (4619), and Muslim in the previous reference (3032) (33), and At-Tirmidhi in the book of beverages, under the chapter of grains used to make wine (1873), all through the narration of Abdullah bin Idris. Al-Bukhari narrated it in the previous reference, and Muslim in the previous reference (3032) (33 repeated), both through the narration of Isa bin Yunus.
- Muslim also narrated it in the previous reference (3032) (32), through the narration of Ali bin Mas'har, all from Abu Hayyan in the same manner.
- Al-Bukhari narrated it in the book of beverages, under the chapter that wine is what befuddles the mind from drinks (5589), through the narration of Abdullah bin Abi As-Saffar.
- An-Nasai also narrated it in the previous reference 8/295 (5579), through the narration of Zakariya, both from Ash-Sha'bi in the same manner, and they do not have the wording "and wine is what befuddles the mind."

(1) **[486] The assessment of the reliability of the chain of transmitters:**

- Its chain is authentic.

The authentication of Hadith:

- The hadith is in Sunan An-Nasai, in the book of beverages, under the chapter mentioning the drink that is poured out to prohibit wine (8/287).
- It is also narrated by Muslim in the book of beverages, under the chapter of prohibiting wine (1980) (7), through the narration of Ibn 'Aliyah who said: Sa'id bin Abi 'Arubah informed us in the same manner.
- Al-Bukhari narrated it in the book of beverages, under the chapter of mixing dates and grapes (5600), and Muslim in the previous reference (1980) (7 repeated), both through the narration of Hisham Ad-Dastuwa'i. Imam Ahmad also narrated it in his Musnad (3/217) (13275), through the narration of Ma'mar, both from Qatadah in the same manner.

Al-Imam said, Sūwayd said, 'Abdullah via Sa'īd ibn Abī 'Arūbah via Qatādah via Anas said: "I used to pour intoxicants to Abū Ṭalḥah, 'Ubay ibn Ka'b and Abū Dujānah along with a number of Anṣārī people when a man entered upon us and said: "The prohibition of intoxicants was revealed." We spilled all the intoxicants away, which were only made of a merge of unripe and dry dates (Faḍīkh)." Anas said: "Most of the intoxicants were made of 'Faḍīkh' at the time of prohibition of them." Anas said: "We used to hear about intoxicants made in foreign places which were different from 'Faḍīkh' that was made of unripe and dry dates in Madīnah. People of Madīnah had no grapes to brew intoxicants from." Faḍīkh is made of uncooked, unripe and dry dates. It is narrated that Ibn 'Umar stated that its name is 'Fadūkh'.

(487)[(1)] 'Abdullah ibn Ḥāmid Alwazān said, Aḥmad ibn Muḥammad ibn

- Malik narrated it in Al-Muwatta', under the chapter of gathering the prohibition of wine (2/846), through the narration of Ishaq bin Abdullah bin Talhah. And through the narration of Malik, Al-Bukhari narrated it in the book of beverages, under the chapter of the descent of the prohibition of wine made from dates and grapes (5584), and in the book of reports of the singular reports, under the chapter of what was mentioned regarding the authorization of a truthful narrator (7253), and Muslim in the previous reference (1980) (9)."
- Bukhari narrated it in the Book of Beverages, in the chapter on the prohibition of wine made from dates and grapes (5583), and in the chapter on the service of minors by adults (5622). Muslim also narrated it in the previous reference (1980) (5), (6), and Nasai in the previous reference 8/287, and Imam Ahmad in 3/183, 189 (12888), (12973), all through the route of Sulaiman At-Tamimi.
- Bukhari narrated it in the Book of Injustices, in the chapter on pouring wine in the road (2464), and Muslim in the previous reference (1980) (3), Abu Dawood in the Book of Beverages, in the chapter on the prohibition of wine (3673), and Imam Ahmad in 3/217, 227 (13275), (13376), all through the route of Thabit. Bukhari also narrated it in the Book of Commentary, in the chapter on the verse "{They ask you about wine...}" (4617), and Muslim in the previous reference (1980) (4), both through the route of Abdul Aziz ibn Suhayb.
- Nasai narrated it in the previous reference 8/288 (5543), and Imam Ahmad in his Musnad 3/181 (12869) through the route of Humaid, all from the meaning of Anas' narration.

(1) **[487] The assessment of the reliability of the chain of transmitters:**
- In its chain, the sheikh of the compiler was not mentioned by any criticism or praise, and Ahmad ibn Muhammad ibn As-Sabbah is trustworthy according to Ibn Hibban who said: "It is disputed, but the hadith is authentic through other routes."

Alḥassan said, Aḥmad ibn Muḥammad ibn Aṣabbāḥ Adulābiyy said, Rawḥ ibn 'Ubadah said, Ibn Jurayj said, Mūsā ibn 'Uqbah via Nāfi' via Ibn 'Umar stated (87/A) that Prophet Muḥammad (PBUH) said: **""Every intoxicant is Khamr and every intoxicant is prohibited."**

- **The authentication of Hadith:**
- Al-Bayhaqi narrated it in Al-Sunan Al-Kubra 8/493 through Muhammad ibn Al-Hussein Al-Alawi who said: "Abu Hamid Al-Sharqi informed us about it."
- Muslim narrated it in the Book of Beverages, in the chapter clarifying that all intoxicants are wine and all wine is forbidden (2003) (74), from the route of Ishaq ibn Ibrahim Bakr ibn Ishaq.
- Imam Ahmad narrated it in his Musnad 2/29 (4830), and in Al-Ashriba (p. 70) (189), and through him, Al-Nahhas narrated it in Al-Nasikh Wal-Mansukh 1/585 (134), and Ibn Abdul Barr in Al-Tamhid 1/253. Abu Awanah also narrated it in Al-Musnad 5/103 (7957) through Al-San'ani, all from the route of Ruha ibn.
- Muslim also narrated it in the previous reference (2003) (74 repeated), and Imam Ahmad in his Musnad 2/134 (6179), both through the route of Abdul Aziz ibn Al-Mutalib from Musa ibn Uqbah.
- Muslim narrated it in the previous context (2003) (73), Abu Dawood in his book on beverages, the chapter on prohibition of intoxicants (3639), and Tirmidhi in his book on beverages, the chapter on what is mentioned about the drinker of wine (1861). He said: The hadith of Ibn Umar is a good and authentic hadith. An-Nasa'i narrated it in the chapter on establishing the name "khamr" for every intoxicant, 8/296 (5582, 5583, 5584, 5585), and Imam Ahmad in "Ash-Sharibah" (p. 33) (26), (p. 51) (102), Ibn Hibban in his Sahih as mentioned in "Al-Ihsan" 12/188 (5366), At-Tahawi in "Sharh Ma'ani al-Athar" 4/216, Ad-Daraqutni in "As-Sunan" 4/248, and Al-Bayhaqi in "As-Sunan al-Kubra" 8/293, all through the narration of Ayyub.
- An-Nasa'i also narrated it in the previous context 8/297 (5586), and Imam Ahmad in his Musnad 2/137 (6218), Ibn Hibban in his Sahih as mentioned in "Al-Ihsan" 2/191 (5368), 12/196 (5375), At-Tahawi in "Sharh Ma'ani al-Athar" 4/216, Ad-Daraqutni in "As-Sunan" 4/249, all through the narration of Muhammad ibn 'Ajlan. Muslim narrated it in the previous context 3/1588 (2003) (75), Imam Ahmad in his Musnad 2/16 (4645), and in "Ash-Sharibah" (p. 72) (95), Ibn Hibban in his Sahih, see "Al-Ihsan" 12/177 (5354), Ibn al-Jarud in "Al-Muntaqa," see "Ghawth al-Mukhtud" 3/151 (857), Ad-Daraqutni in "As-Sunan" 4/249, and Al-Bayhaqi in "As-Sunan al-Kubra" 8/293, all through the narration of 'Ubaidullah ibn 'Umar, all through the narration of Nafi'.

(488)[1] 'Abdullah ibn Ḥāmid said, Muḥammad ibn Ya'qūb said, Ibn Abd-

(1) **[488] The assessment of the reliability of the chain of transmitters:**

- In its chain, Abu Ma'shar Al-Madini is weak, but he is followed and the hadith has supporting evidence, so it is considered good due to other chains.

The authentication of Hadith:

- Al-Bayhaqi narrated it in "As-Sunan al-Kubra" 8/296 through Abu Bakr Ahmad ibn Al-Husayn Al-Qadi and Abu Zakariya ibn Abi Ishaq, who said: Abu Al-Abbas narrated to us.
- Imam Ahmad narrated it in his Musnad 2/91 (5648) and in "Ash-Sharibah" (p. 44) (74) through Hisham ibn Al-Qasim. Ibn 'Adi narrated it in "Al-Kamil" 7/55 through the route of Saeed ibn Mansur.
- Al-Zaila'i attributed it to Ishaq ibn Rahawayh in his "Musnad" from Abu 'Ammar Al-'Uqaydi. "Nasb al-Raya" 4/304. It was also narrated by Abu Ya'la in his "Musnad" 9/356 (5466) from Muhammad ibn Bakar in an abbreviated form. All of them through the narration of Abi Ma'shar.
- And Al-Nahhas narrated it in "Al-Nasikh wa al-Mansukh" 1/586 (138) from Abu Bakr al-Bazzar from 'Ali ibn al-Husayn al-Darhami, who said: Anas ibn 'Ayyad narrated to us that Musa ibn 'Uqbah narrated to us, without mentioning "Kullu muskirin khamr" (All intoxicants are wine).
- This is a good chain of narration, and 'Ala ibn al-Husayn al-Darhami is trustworthy. "Taqrīb al-Tahdhīb" by Ibn Hajar (4716). Al-Bazzar is the preserver, the author of the Musnad titled "Al-Bahr al-Zakhār". Al-Dhahabi said: A well-known trustworthy person. "Mīzān al-I'tidāl" by Al-Dhahabi 1/124, "Lisān al-Mīzān" by Ibn Hajar 1/237, and the rest of the chain are reliable individuals.
- And Ibn Majah narrated it in his book "Al-Ashraba" in the chapter "Kullu muskirin haram" (Every intoxicant is forbidden) (3387), and Al-Tabarani in "Al-Mu'jam al-Kabīr" 12/312 (13212, 13213), both from the narration of Yahya al-Dhummari. Al-Nasa'i narrated it in his book "Al-Ashraba" in the chapter mentioning the reports that prohibited the consumption of intoxicants 8/324 (5701) from the narration of Muqatil ibn Hayyan.
- And Waki' narrated it in "Akbar al-Qudat" 3/43 from the narration of Ibn Shubrumah. And Al-Tabarani in "Al-Mu'jam al-Kabīr" 12/294 (13157), and Ibn 'Adi in "Al-Kamil" 5/230, both from the narration of Bilal ibn Abi Bakr, all of them mentioning Salim at the beginning.
- And Ibn Majah narrated it in his book "Al-Ashraba" in the chapter "Ma askara kathiruhu faqaliluhu haram" (Whatever intoxicates in large quantities, a little of it is forbidden) (3392), and Ibn Abi Hatim in "Al-'Ilal" 2/30, and Ibn 'Adi in "Al-Kamil" 3/212, all from the narration of Zakariya ibn Mundhir from Abu Hazim from Ibn 'Umar in a Marfu' form.
- Al-Busiri said: This chain of narration includes Zakariya ibn Mundhir, who is weak. "Masbah al-Zujaja" 2/198 (1178).

Alḥakam said, Ibn Wahb said, Abū Ma'shar via Mūsā ibn 'Uqbah via Sālim ibn 'Abdullah via his father stated that Prophet Muḥammad (PBUH) said: **"Every intoxicant is Khamr and it is forbidden to consume small amount of whatever intoxicates in large amounts."**

(489)(1) 'Abdullah said, Mikkiyy ibn 'Abdān said, 'Abdurraḥmān ibn Bishr

- Ibn Hajar said: In its chain of narrators, there is weakness and discontinuity. [Al-Talkhis al-Habir 4/73] However, there are corroborating evidences for the second part of the hadith, including the narration of Jabir ibn Abdullah, may Allah be pleased with him.
- It was narrated by Abu Dawood in his book "Al-Ashriba" (Beverages) in the chapter of prohibition of intoxicants [3681], and by Al-Tirmidhi in his book "Al-Ashriba" in the chapter of what has been mentioned about the prohibition of abundant and little intoxicants [1865]. Al-Tirmidhi said: It is a good and strange hadith. It was also narrated by Ibn Majah in the previous location [3393], Imam Ahmad in his Musnad [3/343 (14703)], and Ibn Hibban in his Sahih as mentioned in Al-Ihsan [12/202 (5382)].
- Refer to the remaining evidences in "Nasb al-Raya" [4/301-305] and "Al-Talkhis al-Habir" [4/73].

(1) **[489] The assessment of the reliability of the chain of transmitters:**

- In its chain, the sheikh of the compiler was not mentioned by any criticism or praise, and the hadith has been transmitted through authentic chains from Mahdi ibn Maimun.

The authentication of Hadith:

- It was narrated by Abu Dawood in his book "Al-Ashriba" in the chapter of prohibition of intoxicants [3687], from Masdud and Musa ibn Ismail. Al-Tirmidhi also narrated it in his book "Al-Ashriba" in the chapter of what has been mentioned about the prohibition of abundant and little intoxicants [1866], and he said: It is a good hadith, through the narration of Hisham ibn Hassan.
- It was narrated by Imam Ahmad in his Musnad [6/131 (24992)] and in "Al-Ashriba" [49 (97)], through the narration of Afaan.
- It was also narrated by Imam Ahmad in his Musnad [6/72 (24432)] through the narration of Yahya ibn Ishaq.
- It was narrated by Ishaq ibn Rahawayh in his Musnad, the Musnad of Aisha [2/398 (949)], and Ibn Qutaybah mentioned it in "Al-Ashriba" [131], through the narration of Al-Mutamir ibn Sulayman.
- It was narrated by Ibn Hibban in his Sahih as mentioned in Al-Ihsan [12/203 (5383)], and by Al-Nahhas in "Al-Nasikh wal Mansukh" [1/600 (153)], and by Al-Daraqutni in "Al-Sunan" [4/255], and by Al-Jawzjani in "Al-Abatil wal Manakir" [2/237 (631)], and he said: It is an authentic hadith. All of them are through the narration of Shibban ibn Frukho.

said, Yaḥīā ibn Sa'īd via Mahdiyy ibn Maymūn said, Abū 'Uthmān 'Umar ibn Sālim Al'anṣārī via Alqāsim via 'Ā'ishah stated that Prophet Muḥammad (PBUH) said: **"If a big amount (Faraq) of anything causes intoxication, a handful of it is forbidden."** Alfaraq is a vessel which carries 16 pounds.

(490)(1) Abū Alḥassan Muḥammad ibn Alḥusayn ibn Dāwūd ibn 'Aliyy ibn

- It was narrated by Ibn Abi Dunya in "Dhamm al-Miskar" [59 (19)], and by Al-Bayhaqi in "Shu'ab al-Iman" [5/6 (5575)], both through the narration of Khalid ibn Khadash.
- It was narrated by Al-Tahawi in "Sharh Ma'ani al-Athar" 4/216, through the route of Saeed ibn Mansur.
- It was narrated by Ishaq ibn Rahawayh in his "Musnad" 2/399 (952), through the route of Abdullah ibn Muawiyah 2/400 (952), from Abu Usamah.
- It was narrated by Ibn al-Jarud in "Al-Muntaqa" 3/154 (861), through the route of Abu Asim. And it was narrated by Al-Bayhaqi in "Al-Sunan Al-Kubra" 8/296, through the route of Muhammad ibn Abdullah ibn Asmaa, all of them from Mahdi ibn Maimoon in a similar manner.
- It was narrated by Imam Ahmad in his "Musnad" 6/71 (24423), and Ishaq ibn Rahawayh in his "Musnad" from Aisha 2/400 (952), and Ad-Dulabi in "Al-Asmaa' wal-Kuna" 2/27, and Ad-Daraqutni in "Al-Sunan" 4/255, all of them through the route of Rabee'ah ibn Sabih.
- It was narrated by Imam Ahmad in "Al-Ashraba" (56) (6), (38) (43), and Ishaq ibn Rahawayh in his "Musnad" from Aisha 2/399 (951), and At-Tabarani in "Al-Mu'jam Al-Awsat" 9/130 (9327), and Ad-Daraqutni in "Al-Sunan" 4/254, and Al-Bayhaqi in "Al-Sunan Al-Kubra" 8/296, all of them through the route of Laith ibn Abi Sulaim in a similar manner, both of them from Abu Uthman ibn Abi Maimoon in a similar manner.
- It was narrated by Ad-Daraqutni in "Al-Sunan" 4/250, 255, through the route of Ubaidullah ibn Umar and Abdul Rahman ibn Al-Qasim, both of them from Al-Qasim ibn Muhammad ibn Abi Maimoon in a similar manner.

(1) **[490] The assessment of the reliability of the chain of transmitters:**

- In its chain, Muhammad ibn Ayoub does not have a sufficient biography, and in it, there is Dajin ibn Thabit who is weak, and the hadith in a similar wording is authentic through other routes.

The authentication of Hadith:

- It was narrated by Ibn Adi in "Al-Kamil" 13/107, through the route of Ali ibn Al-Hasan Al-Darabjari.
- And it was narrated by Ad-Daraqutni in "Al-Mutalif wal-Mukhtalif" 4/1774, and Ad-Dulabi in "Al-Asmaa' wal-Kuna" 1/138, both of them through the route of Ishaq ibn Sayyar Al-Nasibi, both of them from Abu Jabir Muhammad ibn Abd al-Malik ibn Abi Maimoon. Ad-Daraqutni does not have the phrase "its beginning and end."
- And it was narrated by Al-Bukhari in his book "Al-Wudu' (ablution)," the chapter "It

'īsā ibn Muḥammad ibn Alqāsim ibn Zayd ibn Alḥassan ibn 'Aliyy ibn Abī Ṭālib; Abū Bakr Muḥammad ibn 'Aliyy ibn Ayūb ibn Salmawīh said, Muḥammad ibn Yazīd Assulamiyy said, Abū Jābir Muḥammad ibn 'Abd Almalik Albaṣriyy said, Abū Alghuṣn said that Hishām asked him via 'Urwah: "Do you drink Nabīdh?" I said: "Yes, by Allah I drink it." He said: "My father told me that 'Ā'ishah stated that Prophet Muḥammad (PBUH) said that every intoxicant is forbidden even if the small amount of it doesn't lead to intoxication." Prophet Muḥammad (PBUH) said: **"Intoxicants are made of dates, grapes, raisins, honey, wheat, barley, (and corn). It is forbidden to drink any kind of intoxicants."**

(491)(1) Ibn Fanjawīh said, Aḥmad ibn Isḥāq said, Aḥmad ibn Shu'ayb

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is not permissible to perform ablution with wine or intoxicants" (242), and in his book "Al-Ashraba," the chapter "Alcohol from honey, which is called Bata" (5585, 5586). And Muslim in his book "Al-Ashraba," the chapter "Clarifying that every intoxicant is wine and every wine is prohibited" (2001), and Abu Dawood in his book "Al-Ashraba," the chapter "Prohibition of intoxicants" (3682), and An-Nasa'i in his book "Al-Ashraba," the chapter "The prohibition of every intoxicating drink" 8/297-298 (5591-5594), and At-Tirmidhi in his book "Al-Ashraba," the chapter "What is mentioned about every intoxicant being wine" (1863), and he said: "This is a good and authentic hadith."

- And Ibn Majah in his book "Al-Ashraba," the chapter "Every intoxicant is prohibited" (3386), and Imam Ahmad in his "Musnad" 6/36, 96, 190, 225 (24082), (24652), (25572), (25891), all of them through the routes from Az-Zuhri, from Abu Salamah, from Aisha (may Allah be pleased with her) who said: The Messenger of Allah (peace be upon him) was asked about Bata' (intoxicants). He said, "Every intoxicating drink is prohibited." This is the wording of Al-Bukhari.

(1) **[491] The assessment of the reliability of the chain of transmitters:**

- Its chain is authentic.

The authentication of Hadith:

- The hadith is found in "Sunan An-Nasa'i" in the book of Al-Ashraba, the chapter "Prohibition of intoxicating drinks" 8/296 (5581), and in "Al-Sunan Al-Kubra" 4/186 (6822).
- And it was narrated by Ibn Abi Shaybah in his "Musannaf" 8/85 (24128) from Yazid ibn Harun, from Ibn Aun in a similar manner.
- And it was narrated by Imam Ahmad in his book "Al-Ashraba" (66) (172, 173), and Abdul Razzaq in his "Musannaf" 9/205 (16946), and Ibn Hazm in his "Al-Muhalla" 7/504, all of them through the route of Ayyub.
- And it was narrated by Abdul Razzaq in his "Musannaf" 9/221 (17003) through the route of Hisham ibn Hassan, both of them from Ibn Sirin in a similar manner.

(87/B) said, Sūwayd said, 'Abdullah via Ibn 'awn via Ibn Sīrīn said: "A man came to Ibn 'Umar and said: 'Our people steep fruit in water at night to drink it in the morning.' Ibn 'Umar said: 'It's forbidden to drink a small or large amount of intoxicants. I bear witness before Allah that is the truth. It's forbidden to drink a small or large amounts of intoxicants. I bear witness before Allah that is the truth. The people of Khaybar do Nabīdh of certain drinks that they call with different names which are in reality considered intoxicants.'" (He mentioned four types of Nabīdh, one of them is honey)

'ikrimah said: "The Prophet entered upon some of his wives who offered Nabīdh in a jug to a child so he poured it away and broke the jug."

'Ubadah ibn Aṣāmit stated that Prophet Muḥammad (PBUH) said: **"Some of my people will assuredly make intoxicants permissible calling it by another name."**

It is narrated that Prophet Muḥammad said: "Intoxicants are not prohibited due to the names given to them; the prohibition is due to the consequence (drunkenness). Every beverage that has the same effect like intoxicants is prohibited."

It is narrated that a wise man was asked: "Why don't you drink Nabīdh?" He said: "By Allah, I do not approve of my sober mind, how would I also corrupt it?"

﴿and gambling﴾ Ibn 'Abbās said: "People in Jāhilīah (days of ignorance) used to risk losing their family and property by gambling. Therefore, Allah revealed the prohibition of gambling in this verse."

The word gambling 'Maysir' comes from the word 'Yasar'. 'Alyāsir' is someone who throws the dice inside a dice roller. (88/A). Gambling is called 'Maysir' and the gambler is called 'Yāsir and Yasr'. Annābighah said: "Or a gambler (yāsir) who lost his wealth… he regretted seeing his friends rejoice at his misfortune."

Another poet said: "I declared my loss as a gambler (Yasar)… everything was taken after a dice was rolled."

Muqātil stated that the word 'Maysir' is originally taken from the word

divide ‘Yasirr’ which was used to refer to the parts of the camel. Wealthy Arab men used to buy camels, slaughter them, then divide them into parts. There is a difference of opinion with regards to the number of parts. Abū 'Amr said: “Ten parts.” Al'aṣma'iyy said: “Twenty-eight parts.” They used 10 pieces of dice which they called ‘Azlām or Aqlām’. Seven of these pieces had shares: Alfadh (one individual) has one share, Ataw'am (twin) has two shares, Arraqīb has three shares, Alḥils has four shares, Annāfis has five shares, Almusbil has six shares, and Almu'alī has seven shares. Three of the pieces have no shares: Almanīḥ, Alsafīḥ, and Alwaghd. The dice were put into a dice roller called ‘Arribābah’. Abū Dhū'ayb said: “As if they were tied in a dice roller… a gambler throws them to be dispersed.”

They pick a trustworthy person among them to hold the dice roller who was called ‘Almajīl’ and ‘Almafīd’ then he throws them for every person to see his share. It is said that the person who has no share must pay for the price of the camel without taking anything. Others stated that he doesn’t take anything but doesn’t pay anything for others, too. But this person has to throw the dice again. (88/B)

The name of this person is ‘Alyāsir’ or ‘Al'aysār’ who gives the slaughtered camel to poor people without eating anything from it. They used to express their pride of such acts and also condemned those who do not do like them; they called them ‘Albaram’ which means a stingy man. Mutamam ibn Nuwayrah said: “Do not marry a stingy man (Albaram)… he shivers of cold weather for dwelling in a cheap house.”

This is the origin of gambling done by Arabs but Allah, the Almighty made all kinds of gambling prohibited in this verse.

(492)[(1)] (Weak Ḥadīth) 'Abdullah ibn Ḥāmid said, Muḥammad ibn Alḥassan said,

(1) **[492] The assessment of the reliability of the chain of transmitters:**
- In its chain, Muhammad ibn al-Hasan is unknown, and in it, Laith ibn Abi Sulaym is weak.

The authentication of Hadith:
- The hadith is found in the book of Al-Hasan ibn Musa Al-Ashyab (74) (51) from the

Bishr ibn Mūsā said, Alḥassan ibn Mūsā Al'ashyab via Shaybān ibn 'Abdurraḥmān via Allayth via Ṭāwūs, Mujāhid, and 'Aṭā' said: "All kinds of gambling are considered 'Maysir including kids' games with stones 'Jawz' and parts of a dice 'Ki'āb'"

(493) Ibn Fanjawīh said, 'Ubayd Allah ibn Muḥammad ibn Shanabah said, Ja'far ibn Muḥammad Alfirīābiyy said, Sūwayd ibn Sa'īd said, Abū Mu'āwīah via Ibrāhīm Alhajriyy via Abī Al'aḥwaṣ via 'Abdullah stated that Prophet Muḥammad said: "Avoid those two evil cubes. These are the 'Maysir' of foreigners."

(494)(1) The same chain of narration to Alfirīābiyy said, Qutaybah said,

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narration of Abu Ali Al-Suwaif who said: Basheer ibn Musa narrated to us.

- And it was narrated by Abdul Razzaq in his "Musannaf" 10/467 (19728), and in his "Tafsir al-Quran" 1/88, and through his route, it was narrated by At-Tabari in his "Jami' al-Bayan" 2/358, and Al-Bayhaqi in his "Al-Sunan al-Kubra" 10/213 from Ma'mar.
- And it was narrated by Ibn Abi Dunya in his book "Dhamm al-Malahi" (88) (115) through the route of Ma'mar.
- And it was narrated by Ibn Abi Shaybah in his "Musannaf" 8/528 (26575), and Ibn Abi Hatim in his "Tafsir al-Quran al-'Athim" 4/1197 (6749), both of them through the route of Sufyan al-Thawri.
- And it was narrated by Al-Ajjuri in his book "Tahrim al-Nard wal-Shatranj" (163) (42, 43) through the route of Al-Muharibi, Muhammad ibn Nufayl, and Jarir. And it was narrated by At-Tabari in his "Jami' al-Bayan" 2/358 through the route of Al-Mu'tamir, all of them from Laith ibn Sa'd in a similar manner. However, in Abdul Razzaq's "Tafsir al-Quran" and Tabari's "Jami' al-Bayan," the first reference is attributed to Mujahid and Sa'id.
- And in Abdul Razzaq's "Musannaf" and "Al-Sunan al-Kubra," it is attributed to Mujahid, and in "Tahrim al-Nard wal-Shatranj" (41), it is attributed to Tawus. And in Tabari's "Jami' al-Bayan," the second reference is attributed to 'Ata' and Tawus.
- And Al-Suyuti attributed it to Abd ibn Humayd, Ibn Muzhir, and Abu al-Shaykh, all of them through the route of Laith from 'Ata', Tawus, and Mujahid.
- "Al-Durr al-Muntur" 2/565.

(1) **[494] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, Ibn Shanbah does not have any criticism or praise. However, Ibrahim al-Hajari, who is weak in hadith, is found in the chain. The hadith is also narrated with an authentic chain from Ibn Mas'ud, but it is stopped (mawquf), and there are corroborating evidences.

The authentication of Hadith:

- It was narrated by Ibn 'Adi in "Al-Kamil" 1/213, and through him Al-Bayhaqi in "Shu'ab al-Iman" 5/238 (6501), from Ja'far al-Faryabi, with a similar wording.
- It was narrated by Imam Ahmad in "Musnad" 1/446 (4263), through 'Asim ibn 'Ali.

Ḥātim ibn Ismā'īl via Ja'far ibn Muḥammad via his father stated that 'Aliyy considered dice and chess to be types of gambling.

- It was narrated by Ibn Abi Dunya in "Dhamm al-Malahi" (p. 68) (77), and through him Al-Bayhaqi in "Al-Sunan al-Kubra" 10/215, from Ziyad ibn 'Abdullah al-Baka'i, both with a similar wording.
- Al-Haythami said: It was narrated by Ahmad and Al-Tabarani, and the narrators of Al-Tabarani are narrators of authentic hadith.
- "Mu'jam al-Zawaid" 8/113.
- I say: It appears that Al-Tabarani also narrated the following stopped (mawquf) narration of 'Abd al-Malik ibn 'Umayr.
- It was narrated by Ibn Abi Hatim in "Tafsir al-Quran al-'Azim" 2/390 (2053), through Sufyan ibn 'Uyaynah.
- It was narrated by Al-Bayhaqi in "Al-Sunan al-Kubra" 10/215, through Ja'far ibn 'Awn, both with a similar wording, from Ibrahim ibn al-Hajari, with a stopped (mawquf) attribution.
- It was narrated by Al-Bukhari in "Al-Adab al-Mufrad" (p. 434) (1270), and by Ibn Abi Shaybah in his "Musannaf" 8/524 (26555), and by Ibn Abi Dunya in "Dhamm al-Malahi" (p. 69) (78, 79), and by Al-Tabari in "Jami' al-Bayan" 2/257-258, and by Ibn Abi Hatim in "Tafsir al-Quran al-'Azim" 2/390 (2053), and by Al-Ajrari in "Tahrim al-Nard wal-Shatranj" (p. 157) (18, 19), and by Al-Bayhaqi in "Shu'ab al-Iman" 5/238 (6503), all with different chains, from 'Abd al-Malik ibn 'Umayr.
- It was also narrated by 'Abd al-Razzaq in his "Musannaf" 10/466 (19727), and in his "Tafsir" 1/88, and by Al-Tabari 4/358, and by Al-Khara'iti in "Masaw'i al-Akhlaq" (p. 260) (749), and by Al-Bayhaqi in "Shu'ab al-Iman" 5/238 (6502), all with different chains, from Yazid ibn Abi Ziyad, both with a stopped (mawquf) attribution, narrating from Abu al-Ahwas.
- This is a authentic chain for 'Abd al-Malik ibn 'Umayr: trustworthy. It was mentioned previously in the explanation of verse 185.
- Al-Bayhaqi said: Al-Buka'i narrated it from Ibrahim, and Suwayd from Abu Mu'awiya from Ibrahim, and the preserved (narration) is stopped (mawquf). "Al-Sunan al-Kubra" 10/215.
- Furthermore, the hadith has corroborating evidences, including:

1. The hadith of Abu Musa al-Ash'ari. It was narrated by Ibn Abi Hatim in "Tafsir al-Quran al-'Azim" 2/390 (2052), and in "Al-'Ilal" 2/297, and by Al-Ajrari in "Tahrim al-Nard wal-Shatranj" (p. 117) (13). Al-Haythami attributed it to Al-Tabarani in "Mu'jam al-Zawaid" 8/113, and Al-Suyuti attributed it to Ibn Mardawayh in "Al-Durr al-Muntur" 2/563. In its chain is 'Ali ibn Yazid, who is weak. "Taqrir al-Tahdhib" by Ibn Hajar (4817). Abu Hatim said: This is a false hadith from 'Ali ibn Yazid, but 'Uthman is acceptable. "Al-'Ilal al-Hadith" 2/298.
2. The hadith of Samurah ibn Jundub. It was narrated by Al-Ajrari in "Tahrim al-Nard wal-Shatranj" (p. 125) (16), and by Al-Bayhaqi in "Shu'ab al-Iman" 5/238 (6504). Al-Suyuti attributed it to Ibn Mardawayh. "Al-Durr al-Muntur" 2/563.

(495)[1] Abū 'Abdullah Athaqafiyy said, Abū Bakr ibn Mālik Alqaṭī'iyy said, 'Abdullah ibn Aḥmad ibn Ḥanbal said, his father told him that Ibn Numayr said, Ḥafṣ via 'Ubayd Allah via Alqāsim ibn Muḥammad said: "Everything that distracts from the remembrance of Allah is a type of gambling."

﴿They ask you ˹O Prophet˺ about intoxicants and gambling. Say, ﴿There is great evil in both﴾ great sin due to insulting, breaking ties, foul language, false speech (89/A), loss of control over the mind, abandonment of prayers, and the unjust consumption of the wealth of others. The people of Kūfah read it as 'Kabīr' which was chosen by Abū 'Ubayd and Abū Hatim as Allah said: ﴿but the evil outweighs the benefit﴾ and ﴿For this would indeed be a great sin﴾ except 'āṣim who read it as 'Kathīr' (a lot or many).

﴿as well as some benefit for people﴾ profit from trade and enjoyment of drinking it. Al'a'shā said: "Distress, melancholy, painful memories… and evil consequences in the morning. Enjoyment, calmness… and a lucrative profit at night."

The benefit of 'Maysir' comes from gaining profit and the poor people's acquisition of wealth ﴿but the evil outweighs the benefit﴾ the evil of intoxicants

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(1) **[495] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- The hadith is found in "Al-Zuhd" by Imam Ahmad (p. 308) (1186), but it is an additional narration by Abdullah, and he narrated it from Ibn Numayr.
- It was narrated by Ibn Abi al-Dunya in his "Dhamm al-Malahi" (p. 79) (97), and through his route, Al-Bayhaqi in "Shu'ab al-Iman" 5/242 (6519), and Al-Ajrari in "Tahrim al-Nard wal-Shatranj" (p. 136) (25), both through the route of Abu Mu'awiya.
- It was narrated by Al-Tabari in "Jami' al-Bayan" 2/358, and Ibn Abi Hatim in his "Tafsir al-Quran al-'Azim" 4/1197 (6570), both through the route of Yahya ibn Abdullah ibn Salam.
- It was narrated by Ibn Abi Hatim 2/391 (2056) through the route of Abdullah ibn 'Umar.
- It was narrated by Al-Ajrari in "Tahrim al-Nard wal-Shatranj" (p. 147) (27, 28) through the route of Ibn Numayr al-Ab, Muhammad ibn 'Ubaid, and Muhammad ibn al-Ma'la, all narrating from 'Ubaydullah ibn 'Umar in a similar manner.
- It was also attributed by Al-Suyuti to 'Abd ibn Hameed.
- "Al-Durr al-Muntur" 2/564.

is drunk people harming others while the evil of gambling is injustice and wrongful consuming of the wealth of others. Arrabī' and Aḍaḥāk said: "Benefits were before prohibition and evil is after prohibition." ﴿They ˹also˺ ask you ˹O Prophet˺ what they should donate﴾ Prophet Muḥammad (PBUH) encouraged and recommended Muslims to give charity but they still asked about the details of such charity. Allah, the Almighty revealed ﴿They ask you﴾ ˹O Prophet˺, "What should we give away as charity?". The letter 'mā' is used for inquiry. ﴿Say, ﴿Whatever you can spare﴾ Alḥassan, Qatādah, Ibn Abī Isḥāq, and Abū 'Amr read 'Al'afū' with "dammah" as chosen by Muḥammad ibn 'īsā. The meaning is 'Whatever they give away as charity is what they can spare'. The evidence for that is ﴿And when it is said to them, ﴿What has your Lord revealed?﴾ They say, ﴿Ancient fables!﴾. Other Qurrā' read the word with 'fatḥah'. Abū 'Ubayd and Abū Ḥātim considered it as 'Give charity as whatever you can spare.' Allah says: ﴿And ˹when˺ it is said to those mindful ˹of Allah˺, ﴿What has your Lord revealed?﴾ They say, ﴿All the best!﴾ (Qur'ān commentators had different opinions with regards to the meaning of 'Al'afū'; 'Abdullah ibn 'Umar (89/B), Muḥammad ibn Ka'b, Qatādah, 'Aṭā', Assudiyy, and Ibn Abī Laylā stated that it is the extra income which won't cause poverty to the donor according to the narration of Muqassim via Ibn 'Abbās. Alḥassan said: "It's when you do not give charity in a way that leads to asking others to support you." Alwālibiyy via Ibn 'Abbās said: "It is extra money." Mujāhid said: "Money that you give as charity and still remain self-sufficient." 'Amr ibn Dīnār and 'Aṭā' said: "Average spending which isn't squandering or tightfistedness." Aḍaḥāk: "Based on your capacity." Al'ūfī via Ibn 'Abbās said: "It is a command to the Prophet (PBUH) to approve of small and big amounts of charity." Ṭāwūs and 'Aṭā' Alkhurāsāniyy said: "Extra money which doesn't burden the person; 'Al'afū' is anything that is easy." Arrabī' said: "Permissible income; the best and purest of your money." All these opinions are very close. 'Al'afū' linguistically means 'extra and many'. Allah, the Almighty says: ﴿Until they grew affluent﴾ [Qur'ān 7:95] Al'afū in this verse means 'many'. Prophet Muḥammad (PBUH) said: **"Let your beards grow"**, the verb 'afū means to make something 'grow'.

The poet describing camels said: "We slaughter them by hitting their legs… the fats grow on them as they do not move a lot." ʻAl'afū also means whatever you take or give easily without constraints. Arabs say: "Take whatever comes easy without coercion." It is narrated that Abū Hurayrah stated that a man said to Prophet Muḥammad (PBUH): "I have one Dīnār." He responded: "Spend it on yourself." The man said: "I have an extra one." He responded: "Spend it on your wife." The man said: "I have an extra one." He responded: "Spend it on your children." The man said: "I have an extra one." He responded: "Spend it on your parents." The man said: "I have an extra one." He responded: "Spend it on your close relatives." The man said: "I have an extra one." He responded: "You know the best choice for you."

Maḥmūd ibn Lubayd via Jābir ibn 'Abdullah stated that a man brought him some gold equal in weight to an egg which he found by means of mining, and said: "Messenger of Allah, take it; it is charity. By Allah, I have no more than this. The Messenger of Allah (PBUH) turned his attention from him. Then the man came to him from his right side and repeated the same words. But he turned his attention from him. He then came to him from his left side and repeated the same words. But he (again) turned his attention from him. He then came to him from behind. The Messenger of Allah was angry and took it and threw it away. Had it hit him, it would have hurt him or wounded him. The Messenger of Allah (PBUH) said: **"One of you brings all that he possesses and says: 'This is for charity.' Then he sits down and begs people to give him money. The best charity is that which is given away but you remain self-sufficient. Prioritize your spending of money for those who you are responsible to provide for."**

Alkalbiyy said: "After the revelation of this verse, people used to spend extra money, gold, silver, crops, and animals after saving an amount which is enough for a year to spend on themselves and their children. And if a man earns a living which is only enough for his children, he just gives away extra income that he doesn't need. Muslims used to do that until Allah revealed

the verse about mandatory Zakāh which abrogated this verse and every verse which has a command of Ṣadaqah before the revelation of the verse.

﴿This is how Allah makes His revelations clear to you ˹believers﴾ Azzajāj said: "The word 'Kadhalik' is singular but Allah is talking to a group of people because the 'group of people' can be linguistically considered singular. It may also be a speech to the Prophet (PBUH) which includes all his nation. Allah says: ﴿O Prophet! When you divorce women﴾ and many verses like it are in the Qur'ān. Almufaḍal ibn Salamah said: "This is how Allah clarifies the verses about charity so that you may reflect upon your worldly life and the hereafter to spend your money on whatever benefits you in this world and the rest to be reserved for you in the hereafter (90/B)."

Most commentators stated that the meaning is as follows: "Allah makes His verses clear about this worldly life and the hereafter so that you may reflect upon the temporality of life to detach yourselves form it and proceed towards the hereafter which is never-ending."